# KUMMĀPUTTACHARIAM

( Kûrmâputracharitra )

*by*

( Jinamânikya or his pupil Anamtahamsa )

Edited and published with introduction, translation, notes and glossary

*by*

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जिनमाणिक्यसूरिभिः तच्छिष्यैरनन्तहंससूरिभिर्वा प्रणीतं

# कुम्मापुत्तचरिअम् ।

'अहमदाबाद' नगरान्तर्गत 'गुजरात कॉलेज' नाम्नि विद्यालये
संस्कृतार्धमागधीभाषाध्यापकेन

अभ्यंकरोपाह्ववासुदेवतनूजकाशीनाथेन
प्रस्तावनाटिप्पणीसूचीभिराङ्गलभाषानुवादेन च सहितं

संशोधितं प्रकाशितं च ।

प्रथमा आवृत्तिः। प्रतयः १०००





अहमदाबादनगरे
सूर्यप्रकाशमुद्रणालये मुद्रितम् ।

संवत् १९८७ शाके १८५२,
मूल्य १-४-०

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# Foreword.

I feel much pride and delight in announcing the publication of this book which has been prescribed by the University of Bombay as a text-book in Ardha-Māgadhī As no copies of the book were available, the present edition was undertaken adding a translation, notes and a glossary in English for the sake of the University students The book is also intended to be of use to people interested in the study of Ardha-Māgadhī, and with this aim in view a critical edition utilizing all available manuscript material has been offered

The Kummāputtachariu is a short story or Kathānaka dealing with the life of a Jain Kevali It is written in Prakrit It narrates the life of a Jain Kevali which is like a torch-light to its readers and which would certainly lead them, when properly understood and digested to take at least a step on the path of Spiritual Progress I hope the readers will appreciate the value of the book and give a stimulus for further efforts towards the development of Jain Literature and Philosophy by their warm welcome.

It is a matter of great delight that many societies and individuals are are now coming forward trying to advance the cause of Jain religion and philosophy in a variety of ways The Jain Sahitya Pradarsana held here was an admirable success In view of the increasing number of

students taking Ardha-Māgadhī at the College, recently a very desirable step has been taken by the All India Young Men's Jain Society Sammelan and other bodies who have applied to the University for its introduction at the Matriculation Examination and they are very hopeful that their request will soon be granted and students will have the advantage of studying it in the High Schools

Before closing this short foreword, I feel it necessary to say a few words about Prof K V Abhyankar the editor of the present volume We are indeed very fortunate in having this volume edited by him who I am glad to say had a very distinguished career at the Bombay University in Sanskrit where he won all the available prizes and scholarships for proficiency in Sanskrit He was also the first recipient of the Shivchand Amarchand Talakchand Jain Literature Scholarship which induced him to study Jain Literature and Philosophy and ever since his appointmeut at the Gujarat College in 1913 he has been teaching Jain books in Sanskrit and Ardha-Māgadhī I believe this present volume will receive a warm welcome and give the learned Professor an encouragement to do further work in the field

Jain Co operative Housing Society Ahmedabad

S M Shah
Professor of Mathematics,
Gujarat College Ahmedabad

# प्रास्ताविकं निवेदनम् ।

ग्रन्थप्रकाशने हेतुः ।

१ 'कूर्मापुत्रचरित्र'नाम्नः प्रकरणस्यास्य संशोधनप्रकाशनकर्मणि मम प्रवृत्तेर्मुख्यतः कारणं दुरधिगम्यत्वमेतस्य पुस्तकस्य विश्वविद्यालयपरीक्षार्थमर्धमागधीभाषाया अभ्यासं कुर्वतो विद्यार्थिवर्गस्य। श्रीमद्भिर्हरगोविन्ददासैः संशोध्य प्रकाशितस्यास्य ग्रन्थस्य कतिपयसंवत्सराण्यतीतानि, तस्याधुनापणेषु प्रतयो नोपलभ्यन्ते; महता महता प्रयासेनैवावलोकनार्थं कुतश्चिदेकतरा प्रतिः समुपलब्धुं शक्यते। महतामपि महनीयस्य परमकारुणिकस्य सुमहनीयचरितस्य पुराणकेवलिनः कूर्मापुत्रस्य चरित्रमेतत्तपागच्छीयश्रीहेमविमलशुभगुरुश्रीजिनमाणिक्यशिष्यराजैर्वाचकवृन्दस्य सुखप्रतिबोधार्थमतिसुलभया प्रसादयुक्तया प्राकृतभाषयोपनिबद्धं पुराणहस्तलिखितग्रन्थसमूहेन संमील्य पुनः संशोधितं यदि स्यात्तर्हि न केवलं पिपठिषूणां पुस्तकदौर्लभ्यं दूरीकृतं स्यात्किं तु 'आम्राश्च सिक्ताः पितरश्च प्रीणिताः' इति न्यायेन 'दानादिचतुष्प्रकारके धर्मे भाव एव महाप्रभावतया प्रधानः' इत्यर्थप्रतिपादकस्यास्य ग्रन्थस्य पठनात्समुत्पन्नेन मतिसंस्कारेणापरे पुर्वाचकवृन्दस्य सौकर्येण भावसंशुद्धिरपीयत्समासादिता स्यादिति द्वितीयो हेतुर्मुद्रितस्यापि पुनः संशोध्यैतस्मिन्मुद्रणारम्भणकर्मणि ॥

हस्तलिखितादर्शपुस्तकेषु लब्धानि पाठान्तराणि ।

२ जिनसंप्रदायकेन्द्रतया स्थितस्य तत्तत्स्थानस्थितसुविपुलज्ञानभाण्डारस्य गुर्जरदेशस्यास्य पट्टनगरभूते राजनगरेऽस्मिन् कृतालयस्य ममैतद्ग्रन्थसंशोधनकर्मणि हस्तलिखितपुस्तकानामधिगमो विद्यौदार्यस्नेहादिगुणाङ्कितानां सुहृदां परमादरभक्तियुतानां च शिष्यवृन्दानां साहाय्येन नातिमहता प्रयत्नेन स्यादिति मनसि विचार्य ग्रन्थसंशोधनं समारब्धम-

तोऽत्यल्पप्रयासेनैव नूनं तत्तत्स्थानस्थितानि पुस्तकान्यवलोकनार्थं समुपस्थितानि,प्रतिदिनं च नवनवानि समुपतिष्ठन्ति। वेलाया अभावादेव केवलं न सर्वेभ्य सकाशात्पाठान्तराणि सग्रहीतुं शक्यन्ते, न वा भिन्नभिन्नस्थानागतेभ्यो दशभ्यो हस्तलिखितपुस्तकेभ्य. पाठसग्रहे कृते इतरेषां सकाशात्सग्रहो बहूपयुज्येत। ग्रन्थकारकालीनेभ्यो हस्तलिखितपुस्तकेभ्य इतरेभ्यश्च नात्यर्वाचीनेभ्य. पञ्चपेभ्योर्वाचीनेभ्यो द्वित्रेभ्यश्च समुद्धृतानां पाठान्तराणां साकल्येन संग्राहित्वात्सुपर्याप्त च मेदनिदर्शकत्वाद्नवलोकितेषु हस्तलिखितपुस्तकेषु नातःपरमधिकतराणि समुपयोगीनि पाठान्तराण्युर्वरीतानीति पञ्चपादर्शप्रतीनां पाठसंग्रहानन्तरं क्रियमाणेन अनुर्वरीताधिकपाठान्तरतया सुसमालब्धसौलभ्येन सशोधनकर्मणः नितरां निदर्शनपथमागतम्। विशेषतश्चात्रत्य'देहला'उपाश्रयाधिगतेभ्य. 'च छ ज' सञ्ज्ञितेभ्यो लिखितपुस्तकेभ्यस्तथा साकल्येनाधिगतानि उपयुक्तपाठान्तराणि यथा लेखकप्रमादाल्पत्वाद् ग्रन्थकर्तृकालीनप्रायत्वाच्चैषां पुस्तकानामेतत्साहाय्येन परिष्कृतो मुख्यत एतत्पुस्तकोद्धृतत्वेन सशोध्यार्पितोय ग्रन्थो ग्रन्थकृल्लिखितप्राय एव स्यादिति विनिश्चयाय नून मतिः प्रवर्तते॥

आदर्शपुस्तकवर्णनम्।

३ ग्रन्थस्यास्य परिशोधनकर्मणि मतिं तन्वानानां आदर्शपुस्तकनिरीक्षणानन्तर सुविशद निदर्शनपथमवतरेद्यन्मौलिकतया विभिन्नानां पाठानां प्रायशोल्पत्वेन समानत्वेन च सर्वेषां लेखनपद्धत्या सर्वेषामपि सगृहीतानामादर्शपुस्तकानामेकमेव कुलमेक एव च सम्प्रदाय. । अवलोकितेभ्य आदर्शपुस्तकेभ्यः पाठभेदोद्धरणकर्मणि लेखकानां प्रमादवशेन संस्कृतप्राकृतभाषयोः परिचयराहित्येन वा सजातानि तथा च सकारवकारस्थाने शकार-

यकारादिपठनरूपदेशलोकरूढिवशादुद्गतानि समवलोक्यमानान्यपि पाठान्तराणि नात्र संशोधनकर्मणि दत्तादराणि, अतिबाहुल्यात्संख्याया अयत्नपत्वाच्च संशोधनकर्मण्युपयुक्ततायाः एतेषां लेखकप्रमादसमुद्भूतकेवलवर्णमात्रापदभ्रंशाधिक्यमूलानां प्रमादप्रायाणां पाठभेदनामधारिणामेषां पाठभेदानाम्। तथा च नकारस्थाने णकारपठनमुदवृत्तात्स्वरात्प्राग्यकारपठनं च नात्र पाठोद्धरणकर्मणि सुविमर्शितं, प्राकृतकवीनां हस्तलिखितपुस्तकपाठकानां चात्र वस्तुनि द्विधापि प्रवृत्तेर्दृष्टचरत्वात्। तत्तदादर्शपुस्तकसकाशात्संगृहीतानां पाठान्तराणां प्रयत्नकृतमीषत्परीक्षणमेव निदर्शनपथमवतार्येयदधिगतादर्शपुस्तकेषु मध्ये प्राचीनतमयोः प्रायो ग्रन्थकर्तृसमयलिखितयोः 'च ज' पुस्तकयोः पाठा एव प्रामाणिकतमा इति। एतेनैव हेतुना लेखनप्रमादपरित्यागपूर्वकं 'च ज' पुस्तकपाठ एव स्वीकृतोस्माभिरस्मिन्संशोधनकर्मणि। यद्प्यादर्शपुस्तकेषु सद्भाव एव पाठस्य स्वीकरणे हेतुरिति कुत्रचित्कैश्चित्संशोधकैरङ्गीकृतं तत्वं तु नोपयुज्यते प्रस्तुतग्रन्थसंशोधनकर्मणि, समकालीनत्वाभावात्सर्वेषामुपलब्धादर्शग्रन्थानां, ग्रन्थकर्त्रा च समं समानकालीनत्वात्पुराणतमयोर्द्वयोः पुस्तकयोः॥

४ आदर्शपुस्तकानां समयादिपरीक्षणम्। एतत्पुस्तकसंशोधनकर्मण्युपयुक्तेषु हस्तलिखितपुस्तकेषु मध्ये 'अ ख ट' संज्ञितानि गुर्जरभाषानुवादसहितानि त्रीणि 'क' संज्ञितं चैकमित्येतानि चत्वारि पुस्तकान्यर्वाचीनान्येव। चरमे पृष्ठेऽनुक्रमेण तेषु विक्रमसंवद् (१९१५, १८५६, १९१८, १९७२) इतिप्रकारका लेखनकाला निर्दिष्टा दृश्यन्ते। क्वचित्स्थलेष्वेतेषु पुस्तकेषु ग्रन्थमधीयानैर्लेखकपाठकैः कृतगीर्वाणभाषाबहुपरिश्रमैर्गीर्वाणभाषापरिष्कृतस्वमतिविभवानुसारेण प्राकृतभाषादोस्या विसंवादिनस्तथाविधा-

शोधा कृता दृश्यन्ते यान् दृष्ट्वा-‘च ज’—संज्ञितपुराणपुस्तका प्राकृतभाषापरिचिता जना न कदाप्याद्रियेरन् । कतिपयसंवत्सरेभ्य प्राक् काश्यां मुद्रितस्य ‘कूर्म्मापुत्रचरित्र’स्य पाठेऽर्वाचीनहस्तलिखितपुस्तकपाठे च बहुविधं साम्यमालोक्यते । गुर्जरभाषानुवादा विभिन्नाः परस्परतो विभिन्नकर्तृका दृश्यन्ते; ‘अ’ पुस्तकगतानुवादः क्वचित्स्थलेषु टिप्पण्यलंकृतो वर्तते । ‘ग घ छ’ संज्ञितानि हस्तलिखितपुस्तकानि यद्यपि लेखनसमयोल्लेखरहितानि वर्तन्ते तथापि न तेषां समयो वैक्रमीयाष्टादशशताब्द्याः प्राग् निर्णेतुं शक्य इति तदवलोकनादवभाति । ‘त’ संज्ञितहस्तलिखिते पुस्तके विक्रमसवत् १८४५ परिमितावलोक्यते । ‘च ज’ संज्ञिते डेहलोपाश्रयस्थे पुस्तके तु प्राचीनतमे विक्रमीय १५९६, १६६३ तमवर्षाङ्किते वर्तेते । तयोर्मध्ये ‘च’ पुस्तक ग्रन्थकर्तृसमकालीनं स्यादिति प्रतिभाति । द्वे अपि पुराणलेखनपद्धत्या लिखिते पृष्ठमात्राङ्किते, न चैतयोर्मध्ये बहवो लेखकप्रमादाः सदृश्यन्ते । ‘ज’ पुस्तकं क्वचित्स्थले कृमिखादितं केनापि पण्डितेनात्मनः परेषां चोपयोगाय लिखितं स्याद्यतोनेकेषु स्थलेषु लेखकप्रमादशुद्धि कृता समुपलभ्यते क्वचित्क्वचित्संस्कृतशब्दैः पार्श्वभागयोर्दुर्गमशब्दानामर्था अपि निर्दिशिता दृश्यन्ते ॥

५ प्रकरणस्यास्य प्रणेतुर्नामसमयदेशकुलविद्वत्त्वादिसवंधिवृत्तान्तविषये तु ग्रन्थस्यैवास्यान्तिमगाथायां यत्किंचिदल्प लिखितं तेनैव सतोष्व्यमिति नूनमतीव खेदास्पदम् । सा गाथापि न ज्ञायते ग्रन्थप्रणेत्रा कृता केनापि वा ग्रन्थाध्येत्रा ग्रन्थकारशिष्यादिना सनिवेशिता स्यादि।त । सकलेषु हस्तलिखितपुस्तकेषु परिदृश्यमानतया ग्रन्थकर्तृकृतै-

ग्रन्थप्रणेतृसमयः ।

वेति गृहीतेप्येतस्याः सकाशा'ज्जिनमाणिक्य'इति ग्रन्थप्रणेतुर्नाम 'हेमविमलसूरि'इति च गुरूणां नामेत्येतदेव विज्ञातुं शक्यम् । ग्रन्थप्रणेतृसमयविषये ग्रन्थाद् बहिर्न कुत्रापि तत्कृतेतरग्रन्थेषु तदितरकृतग्रन्थेषु वा समुपलब्धानि निर्णायकानि कानिचित्प्रमाणानि । दशवैकालिकस्थानाङ्गोपदेशमालादिपुस्तकानां ग्रन्थान्तर्गतो निर्देशोपि बहुप्राचीनतमत्वात्तेषां ग्रन्थानां समयनिर्णयकर्मण्यकिंचित्कर एव । तत्र तत्र स्थानेषु ग्रन्थेस्मिन्संदृष्टा 'ददातु दानं०', 'नो विद्या०' इत्यादिसंस्कृतश्लोकास्तथा 'तिहां वड्डाइ' इति अपभ्रंशगाथे अपि समयनिर्णयकर्मणि न किमप्युपकर्तुं क्षमन्ते सुभाषितप्रायत्वादेषामनिश्चितकालप्रणेतृकाणाममीषां श्लोकानाम् । कर्मप्रकृतिक्षयप्रकारविवेचनपरा 'अणमिच्छ०' इत्यादिगाथास्तु यद्यपि वैक्रमीयत्रयोदशशतकजातदेवेन्द्रगणीनां समयानन्तरमेवैते कर्मग्रन्थरचकर्तारं लब्धसत्ताका इति न निश्चिततया बोधयितुं शक्तास्तथापि कर्मप्रकृतीनां विस्तृततया विवेचनं कुर्वाणानां ग्रन्थानामनन्तरत्वेन नूनमर्वाचीनत्वमस्य ग्रन्थस्यानुमापयन्ति ।

ग्रन्थसंशोधनार्थमुपलब्धेष्वादर्शग्रन्थेषु मध्ये पुराणतमस्यादर्शपुस्तकस्य लेखनसमयो वैक्रमीयवर्ष १५९६ परिमितो निर्दिष्टस्ततस्तस्मात्पूर्वं ग्रन्थस्यास्य समय इति तु निश्चीयते । ग्रन्थान्ते गुरुत्वेनाभिहिता हेमविमलसूरयश्च तपागच्छपट्टावल्यां श्रीसोमसुंदरसूरिसंताने श्रीलक्ष्मीसागरसूरिभ्योनन्तरं ये श्रीसुमतिसाधुसूरयस्तत्पट्टप्रतिष्ठाः, अमीषां कालश्च वैक्रमीयषोडशशताब्द्याः पूर्वार्धत्वेन कथ्यते । जिनमाणिक्यसूरीति नाम्ना ख्यातानां पट्टाचार्याणां नाम खरतरगच्छीयपट्टावल्यामुपलभ्यते तेषां समयश्च वैक्रमीयषोडशशताब्द्युत्तरभाग यथाविदितः । परंतु खरतरगच्छीयानां जिनमाणिक्यसूरीणां तपागच्छीयेभ्यः परमगुर्वित्युपपदधारिभ्यो हेमविमलसूरिभ्योधिगतविद्यत्वं तपागच्छखरतरगच्छयोः संबन्धे मनसि गृहीते

सति दुःकल्पनीयकल्पमेव भाति । ग्रन्थरचनाशैलीभाषास्वरूपादीनामवलोकनं चैवमेव विक्रमशोडशशताब्दीचरमपादरूपं समयं ग्रन्थप्रणयनकालतया समर्थयति ॥

को ग्रन्थप्रणेता जिनमाणिक्योऽनन्तहंसो वा।

६ 'क ग' संज्ञितादर्शपुस्तकयोरन्ते लेखकेन 'अनन्तहंस' इति ग्रन्थप्रणेतुर्नाम निर्दिष्टमवालोक्यते । यद्यपि ग्रन्थान्ते लेखकेन कृताष्टिप्पण्यो न सर्वथा प्रमाणत्वेन ग्रहीतुं शक्यन्ते तथापि केषुचित्प्रस्तुतग्रन्थसदृशेषु स्थलेषु ग्रन्थकृतोनन्तरं सुबहुकालापगमाभावेन परंपराया विच्छेदाभावेन च गुरुशिष्यसंतानप्रचलितप्रवादपरंपरायाः सर्वथा निःश्रद्धेयत्वाभावाज्जिनमाणिक्यस्य शिष्योनन्तहंसनामास्य ग्रन्थस्य प्रणेता कदाचित्स्यादिति संदेहदोलामधिरोहति मनः । अधिगतेष्वितरहस्तलिखितपुस्तकेष्वेवरूपो निर्देशश्चेत्समुपालप्स्यत 'ग' पुस्तके वा ग्रन्थकृत्समयप्रायो लेखनसमयनिदेशो वाऽकरिष्यत तर्हि निश्चिततयैवानन्तहंससूरिभिरयं ग्रन्थः प्राणायीति निश्चेतुमशक्यत । सिरिहेमविमलेत्याद्यन्तिमगाथा "श्रीहेमविमलः शुभगुरुर्यस्यासौ यो जिनमाणिक्यस्तस्य शिष्यराजेन ' अनन्तहंस ' नाम्ना रचितं " इतिप्रकारकसमासविग्रहस्वीकारेणानन्तहंसपरा व्याक्रियेत । छिन्नेषु हस्तलिखितपुस्तकेषु ' सीसरइएण ' इति पाठो दृश्यते, ' रइअ ' इति पदस्य च ' रतिद ' इत्यर्थो गुर्जरभाषानुवादे कृतोघलोन्यते तत्स्वीकारे जिनमाणिक्यस्य रतिदः शिष्य' इत्याद्यर्थं प्रादुर्भवेत् ' सीसराअ ' ( शिष्यराज ) पाठदृश्यमानात्मश्लाघारूपदोपलवोपि परिहृत स्यात् । उपान्त्यगाथायां निश्चितत्वेन ग्रन्थान्तर्गतायां ' अणन्तसुहभायणं हवइ ' (अनन्तसुखभाजनं भवति ) इति पदजातं कविना प्रोक्तं तत्र 'अणन्तसुह' इति पदे " अनन्तस्य नाम अनन्तहंसमुनेः काव्यप्रणेतुर्मम

सुखभाजनं भवति" इति ग्रन्थप्रणेतृमनोगतव्यङ्ग्यकल्पनास्वीकारो न केवलमनन्तहंस-प्रस्तुतग्रन्थप्रणेतेति पक्षं स्वीकर्तव्यकक्षतां प्रति प्रक्षिपेत्किन्तु विनयनम्रीकृतमानसो ग्रन्थप्रणेता प्रतिपदोक्ततयात्मनो नामोच्चारणमकृत्वा 'अनन्तसुखभाजनं भवति' इति पदजातेन तद् व्यनक्तीति समधिकः काव्यगुणलवोऽप्यत्र दृष्टचरः स्यात् । कतिपयदिवसेभ्यः प्रागत्र संजाते जैनसाहित्यप्रदर्शने 'दृष्टान्तरत्नाकर' नामा हस्तलिखित-संस्कृतग्रन्थो निदर्शनपथमागतस्तत्र च जिनमाणिक्यशिष्यस्यानन्तहंसस्य नाम ग्रन्थप्रणेतृतया निर्दिष्टं ग्रन्थप्रणयनसमयश्च 'शशिनगतिथि (थि) मितवर्षे' इति पदेन विक्रमसंवद् (१५७१) इति सुनिश्चितत्वेनोक्तं । तत्र कतिपयस्थलेषु परिदृश्यमानं वर्णनस्य कल्पनायाश्च साम्यं प्रस्तुतग्रन्थस्यानन्तहंसप्रणेतृकत्वेऽधिकं प्रमाणं स्यात् ॥

**ग्रन्थप्रणेतृसमय-देशविचारः ।**

७ जिनमाणिक्यसूरयोऽनन्तहंससूरयो वा ये केऽपि स्युरस्य ग्रन्थस्य प्रणेतारः, निदर्शितमेवोपरिष्टाद् यद् ग्रन्थस्यास्य लेखनसमयो विक्रमस्य षोडशशताब्द्याश्चरमचरणः । हेमविमलसूरीणां तपागच्छपट्टावल्यामाचार्यतयावस्थानस्य समयः प्रायो १५६०-१५९० परिमितविक्रमवर्षत्रिंशद्य इति लोके प्रसिद्धम् । वार्धक्य एव प्रायो मुनयः पट्टाचार्या भवन्तीत्युपरिनिर्दिष्टे वार्धक्यसमय एवामीषां पूर्वाश्रमशिष्या जिनमाणिक्यसूरयः प्रशिष्या अनन्तहंससूरयो वा स्वायुषः पूर्वभागे वर्तमाना इमं ग्रन्थं व्यरचयन्निति भाति । अस्यामेव विचारसरण्यामवलम्ब्यमानायां 'च' संज्ञितहस्तलिखितपुस्तके १५९७ इति विक्रमसंवदा लेखनकालनिर्देशो ग्रन्थस्यास्य कालस्तत्पूर्वं कतिपये संवत्सरा न कथमपि तत्पश्चादिति सूचयन्सुतरां संयुज्यते । 'च' संज्ञित-हस्तलिखितपुस्तकं ग्रन्थप्रणेत्रा समकालीनं तच्छिष्यैरेव

स्वोपयोगार्थं लिखितं भवच्च जानीमो ग्रन्थकृतावलोकितमपि कदाचित्स्यादिति तदेवास्य ग्रन्थस्य संशोधनकर्मणि प्राधान्यमर्हति तथैव तदस्मिन्संशोधनकर्मण्युपयोजितम्। ग्रन्थप्रणेतुर्विहारदेशकुलनामविद्याधिगमादिविषये यद्यपि चरमश्लोकाद्न्यच्च किंचिदप्युपलभ्यते तथाप्युत्तरगुर्जरा एव विहारदेश एतेषामासीदिति गुर्जरमरुदेशप्राप्तविख्यस्य तपागच्छस्य संबन्धेन निर्णेतुं शक्नुमः ॥

ग्रन्थस्य भाषास्वरूपादिविवेचनम्।

८. कुम्मापुत्तचरित्तमिति प्रणेत्रा दत्तनामधेयं प्रस्तुतप्रकरणं कथानकरूपं वर्तते, कथानकनाम्नैव च तैस्तैः प्रतिलेखकैः प्रतिप्रति तस्योल्लेखः कृतो दृश्यते। हेमचन्द्राद्याचार्यप्रणीतव्याकरणनियमबद्धायां महाराष्ट्रीभाषायामेवाखिलप्रबन्धः प्रणीतो वर्तते। केवलं प्रारम्भे 'इत्थंतरे इंदभूई०' (पृ २-३) इत्यादिको गद्यप्रबन्धोऽर्धमागध्यां सूत्रलेखनसरण्या सूत्रोद्धृतप्रायेणैव वस्तुना शब्दजातेन च रचितस्तथा चतुर्षु स्थलेषु (श्लो० ५३ ११३,११४,१६१) सुभाषितप्राया सुप्रसिद्धा संस्कृतश्लोका प्रोक्तवस्तुदार्ढ्याय प्रपञ्चिता एकस्मिंश्च स्थले (श्लो० १२१,१२२) अपभ्रंशश्लोकद्वयं च प्रणिहितम्। प्रतिपादयितव्यं सकलं वस्तु सरलया सुन्दरया प्रसादपूर्णया व्याकरणप्रमादश्रुतिदुष्टताग्राम्यत्वादिदोषरहितया महाराष्ट्र्या प्राकृतभाषया निबद्धं, स्थले स्थले कविसमयनिबद्धरपि चमत्कृतिपूर्णैः सुलभावगम्यमानरुपमारूपकयमकानुप्रासादिभिरलंकारैरलङ्कृतं दृश्यते। क्वचित्स्थलेषु वर्तमानेऽप्यर्थस्य गौरवे वस्तुनश्च दुर्बोधत्वे न कृतः शब्दाडम्बरो न वा गहनगहनविपर्यायतारेणार्थावबोधकाठिन्यं समापादितम्। विना बहुना प्रयत्नेन

गाथानुगाथं ग्रन्थपठनं कुर्वन्नध्येतृजनः पुरातनमहर्षिप्रणीतान् पुराणग्रन्थानेवाहं वाचयामीति नूनं मनसि मतिं वितनुयात् । पुराणग्रन्थेषूपलभ्यमाना आर्षप्रयोगा देशीशब्दाश्चात्र नाव-लोक्यन्ते लोके प्रचलितत्वाभावाद्व्याकरणनियमनिबद्धत्वाच्च प्राकृतभाषाया ग्रन्थप्रणेतृसमये । समधीतगीर्वाणभाषानिबद्ध-ग्रन्थप्रपञ्चतया सुसंपादितसंस्कृतभाषाप्रभुत्वस्य कवेरस्मिन् प्रस्तुते ग्रन्थे न केवलं ततस्तत्र च तथाहीत्यादयः संस्कृतशब्दा अवतरणप्रयोजनकर्मणि मध्ये मध्ये निपातिता दृश्यन्ते किंतु स्थले स्थले कवेर्महाराष्ट्रीभाषा गीर्वाणभाषापरिणामिनी प्राकृतशब्दैरूपानिबद्धा तत्समशब्दबहुला च वर्तते इति सूक्ष्ममतिभिर्विभावयितुं शक्येत । प्रारम्भात्प्रभृत्यवसानपर्य-न्तमत्र प्रबन्धे प्रणेतुः सत्यामपि व्याकरणनियमदृढनिबद्धायां संस्कृतप्राचीण्यपरिणामितायामर्वाचीनप्रायायां महाराष्ट्रीभा-षायामुपयुक्तायां सुनिश्चिततरमेतद्वाक्यमालोयं प्रबन्धः पुरा-णसूक्ष्मयावगाहनानन्दं वाचकमनसि निदधातीति सुमहा-त्मतिविभव एतद्ग्रन्थप्रणेतृणामाचार्यवर्याणाम् ॥

**कथाभागोऽस्या-दिविचारः ।**

१. अङ्गोपाङ्गादिसूत्रेष्वनुपलब्धोयं कूर्मापुत्रकथाभागो बहु-प्राचीनश्चिरकालप्रचलितपौराणिककथास्थलं-कृतस्थानो जिनसंप्रदाये प्रचलितः सर्वतो विश्रुत आसीत् । समुपलब्धेषु कतिपयेषूल्लेखेषु मध्ये विशेषणवति (गाथा ३८, ४१, ४४) वि-शेषावश्यकभाष्य (श्लो० ३१७०, ३१७१) औपपातिकसूत्रटीका - (पृ ११४ ) मूपलभ्यमाना उल्लेखाः प्राचीनतमा वर्तन्ते । लोकप्रचलितकथाप्रवादप्रवाहादुद्धृत्य यद्यपि काव्यतयायं निबन्धुं शक्य एव तथापि शुभवर्धनप्रणीतऋषिमण्डल-वृत्त्यन्तर्गतेन कथाभागेन सह समुपलब्धबहुविधसाम्यत्वा-त्कविनायं शुभवर्धनप्रणीतवृत्तेरेवोद्धृतः स्यादिति भाति ।

विक्रमसवंचतुर्दशशताब्दीप्रारम्भलब्धसत्ताकानां कर्मग्रन्थकर्तृणां तपागच्छपट्टाचार्यललामभूतानां देवेन्द्राचार्याणां शिष्यवरैस्तपागच्छपट्टाचार्यैर्धर्मघोषसूरिभी रचिते ऋषिमण्डलग्रन्थे कूर्मापुत्रकथानक "दोरयणिपमाणतणू जघण्णओगाहणाइ जो सिद्धो। तमहं तिगुत्तिगुत्तं कुम्मापुत्तं नमसामि" (साराभाई मणिलाल नवाबप्रकाशितजैनस्तोत्रसंदोहान्तर्गतऋषिमंडल क्र.म. १२८) इत्येकयैव गाथयोपनिबद्धं वर्तते। ऋषिमण्डलवृत्तिकारेषु मध्ये द्विजैरेव शुभवर्धनहर्षनन्दनादिभिर्वृत्तिकारैस्तानि तानि कथानकानि साकल्येन सगृहीतानि। एकस्यैव पुरषस्य भिन्नभिन्नप्रणेतृभी रचितेषु चरित्रेषु मध्ये बाल्ययौवनाविद्याधिगमविवाहादिबहुविधप्रधानप्रसङ्गलपादिते मूलभूते वस्तुनि फाळतस्तत्तत्प्रसङ्गानुक्रमकथने चावश्यकतया परापतत्यपि साम्ये तत्तत्प्रसङ्गाना न्यूनाधिकत्वेन वा विभिन्नतया वर्णनं प्रतिप्रणेतृविभिन्नमतिविभवहेतुक रसपरिपोषवैचित्र्य लेखनशैलीवैचित्र्यं च दृश्यन्त एव। तत्र सत्यपि रसपरिपोषवैचित्र्ये सत्यामपि च लेखनशैलीविचित्रतायां यत्र प्रधानप्रसङ्गेषु न्यूनाधिकत्वाभावोऽवान्तरप्रसङ्गेषु वर्णनाधिक्य बहुविध शब्दसाम्य हेतुव्याकरणैर्निदर्शनान्तरैश्च वस्तुपरिपोषप्रयत्नस्तत्र सुविस्तृततरत्वेन वर्तमान कलाधिक्ययुक्त प्रकरण लघुतर निरलंकृतं प्रकरणं मूलत्वेन निबध्य प्रायो विरचितं भवतीत्यनुमातु शक्यते। अमुनैव विचारेण सत्यपि पञ्चविंशत्यधिकस्थलेषु स्फुट विभिन्नत्वे शुभवर्धनसूरिविरचितं ऋषिमण्डलवृत्तिगत कूर्मापुत्रकथानक मूलत्वेन निवेश्यैव प्रस्तुतः प्रबन्ध प्राणायीति वदितुं शक्यम्। तथा च हर्षनन्दनविरचितटीकागतं तु कूर्मापुत्रकथानकं प्रस्तुत 'कुम्मापुत्तचरित्त' मुपजीव्य लिखितमित्यपि प्रतिपादयितु शक्यम्। शुभवर्द्धनसूरिभि स्वटीकायां श्रीहेमविमलसूरि-

समकालीनतया तेन आत्मन उल्लेखतया च हर्षनन्दनटीकान्ते निदर्श्यमान- १७०४ परिमितविक्रमवर्षगततद्रचनासमयश्चैतदेव समर्थयितुं शक्नुतस्तराम् ॥

शुभवर्धनविरचित-कूर्मापुत्रकथानकेन सह प्रस्तुतग्रन्थ-साम्यम्।

१० शुभवर्धनवृत्त्यन्तर्गतकूर्मापुत्रकथानकं द्व्यशीतिश्लोकात्मकं पदेपदेत्यन्ताशुद्धादपि हस्तलिखितपुस्तकसकाशान्महता प्रयासेन यथामति परिशोध्य संगृहीतमस्य पुस्तकस्यान्ते परिशिष्टतया। तस्य सूक्ष्मतया कृताद्यवलोकनादेतत्सुविशदीभवेद्यत्तेषु तेषु स्थलेषु चास्य ग्रन्थस्य तत्सकाशाद्विभिन्नता दृश्यते सा ग्रन्थप्रणेत्रा बुद्धिपुरःसरं विहिता किंचिद्विशिष्टहेतुनिबन्धना च। तथाहि—सुरमवनस्य (२५-२६) राजगृहस्य (९६) महेन्द्रसिंहनृपस्य (९७) कूर्माराज्याः (९८) मातापितृदर्शनसंजातकुमारप्रमोदातिशयस्य (६६-६७) गर्भिण्याः कूर्मायाः (१०७) च वर्णनानि शुभवर्धनवृत्तौ परमलघूनि सन्ति; तानि प्रस्तुतग्रन्थे ग्रन्थकृता यत् स्वयंरुचिनियुक्तोपमारूपकाद्यलंकारैः सुशोभितानि मनोज्ञहृदयंगमानि च कृतानि तत्र पौराणिकशैल्या निबद्धायाः केवलवस्तुवर्णनपराया अलंकारादिचमत्कृतिचारुत्वरहितायाश्च वृत्तेः स्थाने हृदयाह्लादि सुन्दरं रसपरिपूर्णं काव्यनिर्माणमेव ग्रन्थप्रणेतुर्मनसि हेतुतया स्यादिति भाति। यक्षिणीराजपुत्रसंवादस्य (२१-२२,३०-३१, ५५-६०) वणिक्कथायुक्तप्रवचनस्य (७२-९०) जगदुत्तमकेवलिनः प्रवचनस्य (१५५-१६२) च कविकल्पनानिर्मितत्वेपि नूनं तेनैव हेतुना कवेर्मनसि संनिधीयमानेन भवितव्यमिति भाति। क्वचित्स्थलेषु वृत्तिगतस्य स्वभावशुद्धस्यार्थस्य तत्कालप्रचरितैः संस्कृतप्राकृतापभ्रंशभाषागतैर्दृष्टान्तैः (४२,४३,५३,११३,११४, १२१,१२२,१६१,१७३-१८२) यो विस्तरः कृतः, तत्र सुसाधितेपि

सम्यक्कथार्थपरिपोषणकर्मणि मुनिव्रतधारिणा नितरां वि-
नीतेन कविनानीहितमपि पण्डित्यप्रदर्शनं संजातं, क-
चिज्जवनिकायां पृष्ठतस्तिरोहितोपि कवेर्विद्वद्भाव आत्मनः
प्राकट्यमकरोत् । केचन भेदा अतीव क्षुद्रत्वेन न
विचारार्हाः ( श्लो० १९,३९,१२०-२२,१३३-१३४,१९४ ) ।
प्रबन्धारम्भे दानतपःशीलभावनारूपस्य धर्मस्य चतुर्वि-
धत्वं संख्याय भावस्यैव तन्मध्ये प्राधान्येन कथनं ( श्लो०
५-७ ), भावप्राधान्यसिद्धिं प्रबन्धस्य वस्तुत्वेन प्रक-
ल्प्य प्रबन्धान्तर्गतेषु तेषु तेषु स्थलेषु ( श्लो० १३५-
१४७, १५५-१६२ ) दीक्षास्वीकारसंबन्धिकूर्मापुत्रविचार-
विवेचनदेवादित्यप्रवचनादिभिर्विस्तृततया निर्मितैरवान्तरप्र-
करणैस्तस्यैव परिपोषकरणमन्ते च कथानायककूर्मापुत्रमुखेन
भावप्राधान्यसिद्धिः (श्लो० १९०-१९३) सर्वमेतत्कविनिर्मितमेव
सत्' भावस्य महाप्रधानत्वसाधनमेव प्रबन्धरचनहेतुतया प्रणे-
तुर्मनस्यासी' दित्येव नूनं स्पष्टतया ज्ञापयति । ग्रन्थारम्भे अङ्गो-
पाङ्ग-ग्रन्थलेखनपद्धतिं स्वीकृत्य महावीरस्वामिनां कथानक-
स्याख्यातृत्वेन गौतमगणधरस्य च पृच्छकत्वेन समानयन
( श्लो० १-८ ) कविकल्पितमेव । पाठकजनं प्रति कथासंद-
र्भस्यास्यात्यन्तप्राचीनत्वस्थापनमेव केवलं नैतस्य प्रयोजनं,
किंतु तत्रतत्र निर्दिष्टस्य भावप्राधान्यसिद्धिरूपस्य प्रबन्ध-
प्रधानवस्तुनः सिद्धौ ' श्रीमद्वीरस्वामिनोप्येवमुपदिशन्ति '
इति प्रदर्शनेन प्रमाणप्रदर्शनमपि समानीतमनेन स्यादिति
द्वितीयमपि प्रयोजनं नूनं कवेर्मनस्यवस्थितमासीदिति भाति॥

उपसंहारः । ११. अस्य ग्रन्थस्य संशोधनकर्मणि दश हस्तलिखितप्रतय उपलब्धास्तासु षट् प्रतयो 'ग घ च छ ज ट' संज्ञिता अत्रस्थ 'डेहला उपाश्रय'सकाशादुपलब्धाः, 'अ' पुस्तकमत्रस्थ 'शान्तिसागर' भाण्डारादुपलब्धं, 'क' पुस्तकं सुरतपत्तनस्थ 'श्री जैनआनन्द' पुस्तकालयादुपलब्धं, 'ख त' पुस्तके च लिम्बडीग्रामस्थानन्दजी कल्याणजी जैनभाण्डारादुपलब्धे । स्थले स्थले लेखकप्रमादेषु सत्स्वप्येतेषां पुस्तकानां ग्रन्थसंशोधनकर्मण्यतितरामुपयोगोऽभूत् । येषां प्रयत्नैः प्रोत्साहनैश्चैतेषां पुस्तकानां मम लाभोऽभूद्यथामति च मयास्य ग्रन्थस्य संशोधनकर्म कृतं तेषां सहृदयानां श्रेष्ठि जेशिंगभाइ सुतरिया, अध्यापक साकलचंद् शाहा महाशयानां इतरेषां च केषामपि महाशयानां मम सुहृदां, मम च शिष्याणां शीलविनयादियुतानां 'वाडिलाल चोकसी', 'व्रजलाल शाहा,' 'हिराभाइ जव्हेरी' त्यभिख्यानामहं महान्तमुपकारभारं बिभर्मि । समीचीनतयेन शीघ्रेण च मुद्रणकर्म संपादयद्भिः 'सूर्यप्रकाश' मुद्रणालयाधिकृतैरप्यत्र वस्तुनि नूनं बहूपकृतमेव । सर्वेषामेतेषामुपकारभारो ग्रन्थावलोकनं कुर्वद्भिर्वाचकचिकित्सकवर्गैः परीक्षार्थं पठनं कुर्वद्भिश्च विद्यार्थिवर्गैस्तत्कृताभ्यासपरिशीलननिरीक्षणाभ्यां लघूकृतो भवेत्, तेनैव च यत्किंचिदानृण्यमेतेषां मम सुहृदां मया संपादितं स्यादित्याशासेऽहं—

गुजरात कॉलेज,
अमदावाद.
पौष कृष्ण एकादशी,
शके १८५२; सं. १९८७

'अभ्यंकर' उपाह्व-
'वासुदेव' तनूजः
'काशीनाथः' ॥

## A critical note on the manuscripts used

Ms अ of Shântisagara Bhandar Ahmedabad written legibly, in 1859 A. D. (मार्गशीर्ष शुक्ल ८, सं १९१५) with a Gujarati gloss by धर्मविजय dated 1772 A D (फाल्गुन कृष्ण ४ सं १८२८).

Ms क of Jain Anand Pustakâlaya Surat written in 1916 A D (माघ-शुक्ल-प्रतिपदा मदवासरे संवत् १९७२) at Patan अनन्तहंस is mentioned as the author by the copyist

Ms ख of Anandji Kalyânji Jain Bhandar Limdi written at Gotrakâ city in 1800 A D (मार्गशीर्ष-कृष्ण-६ भौमवासरे संवत् १८५५) जिनमाणिक्य is given as the author's name Many clerical errors are noticed

Ms ग of Dehla Upashraya Ahmedabad written legibly and correctly No date is given. अनन्तहंस is given as the author's name by the copyist

Ms घ of Dehla Upâshraya There is no date, and the manuscript is not written well

Ms च of Dehla Upashraya well written, dated 1 ›39 A D (श्रावण शुक्लपक्ष संवत् १५९६) The copyist remarks that the copy was prepared for तपागच्छ use.

Ms छ of Dehla Upashraya Appears to be old although no date is given Written inaccurately

Ms. ज of Dehla Upashraya dated 1596 A.D (आषाढ शुक्ल पक्ष, संवत् १६५३)

Ms ट of Anadji Kalyanji Jain Bhandar Limbdi, dated 1858 A D (चैत्र शुक्ल पक्ष संवत् १९१५) Amendments made by the reader at various places

Ms त of A K J. Bhandar Limdi Dated 1769 A D. (पौष शुक्ल ३ संवत् १८२५)

# Introduction

The necessity of the edition

No great apology is needed for the editing of the present book beyond the fact that no printed copies of it are at present available for the use of students reading for the University examinations. The importance of the subject matter of the book, which gives in very simple Prakrit the outline of the life of a very ancient Jain Kevali is also another consideration for undertaking the edition. The Manuscript material for editing the work collected by me was quite satisfactory as my friends and pupils spared no trouble and labour in procuring manuscript copies from the several different places where they were available. The short time at my disposal does not, however, make it possible for me to consult manuscripts at some more places. There has, besides, remained scarcely any necessity also to consult them as the ten manuscripts, which have been consulted, have been sufficiently representative and have given ample critical material. Two manuscripts belonging to the 'Dehlâ Upâshraya' (*Doshwada's Pole, Ahmedabad*) are very old, possibly pertaining to the time of the author, and a critical perusal of them is sufficient to

settle the text by distinguishing between the *genuine and the spurious matter* at the various places of doubt.

**Manuscript material and preparation of the press copy**

2 All the ten manuscript copies, which have been consulted, appear to belong to the same group or family as there are no cardinal outstanding differences in readings leading to their division into families The differences in readings which are merely due to the ignorance of Prakrit or Sanskrit of the scribes or to the provincial peculiarities of pronunciation such as the utterance of श् for स् have been completely ignored in preparing the present edition They are not even noted as other readings in the footnotes, as their number, which is nearly ten to fifteen times that of the variants noticed, would have not only unnecessarily swollen the number of readings but would have given merely a long list of mutilated and miswritten words There are also left out unnoticed, the differences in readings due to the frequent practice of the *substitution of* ण् *for* न्, *or to that of reading* य् in the place of a deleted consonant The number of real variants which are noticed in the footnotes is small, and a careful perusal of the several different readings from the various copies

would show that the manuscripts च and ज of the Dehla Upashraya if purged of the small number of scribal errors represent almost the genuine text which has practically been chosen for the purposes of the present edition The principle of choosing readings for the text on the *mere ground of their being given* by a majority of manuscripts has not been followed in settling the text, as it is not a very sound principle at all in the first place and secondly as all the manuscript copies collected for the present work do not belong to the same period and the same group

*Critical description of the manuscripts*

3 Three Manuscripts designated अ ग and ट which are possessed of a Gujarati translation and the manuscript named क are very modern bearing respectively the dates 1857 1799, 1858 and 1915 A D It appears that the text therein has been amended at several places by the copyists or the readers who used them in accordance with the sense which they saw at severel places as Sanskrit scholars and not as Prakrit Pandits The printed Benares edition appears to be based on such modern manuscripts The Gujarati translation in manuscript अ although written incorrectly, is accompanied

by explanations at several places There are no dates found in manuscripts ग, घ and छ, but, it appears that they are not very modern; they may possibly belong to the eighteenth century. Manuscript त is dated 1788 A. D The manuscripts designated च and ज are very old belonging to the sixteenth century (1539 and 1596 A. D.) which is practically the time of the author. Both the manuscripts are written tolerably well and there are not many clerical errors. Both follow the old style of writing characterized specially by *Prishthamâtrâs*. Manuscript ज has been eaten a little by moth at some places. It was probably copied by a Pandit and he himself or somebody else studied from it as there are found many corrections made at several places, and the Sanskrit equivalents occasionally given in the margin

**The author and date**

4. Regarding the author and his time, ancestry, scholarship, locality and the like, little information is available beyond what is found in the last stanza of the text where *Jinamânikya* appears to be given as the name of the author and Hemavimala as the name of his preceptor. The date of the earliest manuscript collected for the present edition is 1539 A. D. which fixes

the latest limit for the composition of the book No external evidence mentioning the name of the author or the book or his other works is available There are one or two Stotras in Sanskrit assigned to Jinamânikya but their perusal does not lead to any definite conclusion The internal evidence, which becomes useful in fixing the earliest limit shows at the most that the author knew the Das'avaikalikasutra the Sthânângasûtra and the Upades'amâla which are mentioned by name and from which passages are quoted There are some Sanskrit stanzas quoted which are likely to be spurious and although they be taken to be genuine nothing very useful regarding the date can be inferred as the stanzas are more or less current Subhashitas which cannot be ascribed to any definite source It can only be assumed that the Hemavimala mentioned in the text as the Guru of the author is the same as the Hemavimala Achârya of the Tapâgaccha who is said to be the 55th preceptor in the genealogy of the Tapâgaccha and whose date is given to be the beginning of the sixteenth century A D There is found the name of Jinamanikya among the Achâryas of the Kharatara Gaccha with 1525 to 1555 A D as his date as the Pattâchârya of the Gaccha

but, he cannot possibly be the author of the present work as, Hemavimala of Tapâgaccha could not possibly be his preceptor. This date is further corroborated by the evidence of language, style and method which make the work difficult to be placed earlier than the sixteenth century A. D

**Name of the author**

5 Manuscripts क and ग mention the name of Anantahamsa as the writer of the book in the colophon The colophons cannot necessarily be taken to give a reliable evidence, but, because the writer of the colophon of the present work i e the copyist is not much removed in time from the author, it can be believed that he might have been familiar with a living traditional information about the authorship of the book which he liked to give in the colophon Although the name of Anantahamsa is not actually mentioned in the concluding verse of the text which has mentioned only Hemavimala and Jinamânikya as the preceptor and the pupil, the compound जिनमाणिक्यशिष्यराजेन, if taken as a षष्ठीतत्पुरुष compound, is capable of admitting the supposition of a further pupil of Jinamânikya whose name might have been Anantahamsa The compound in that case can be dissolved as श्रीहेमविमल शुभगुरु यस्य अग्रौ य श्रीजिनमाणिक्य तस्य य शिष्यराज, तेन

Some manuscript copies read रइयण which is *explained in a Gujarati commentatary as* रतिदेन In fact, if the reading रइयण is to be explained, this is a way to explain it, ( vide notes page 48 ) the word रइयण taken as रचितेन being in fact tautologous and giving besides, no suitable sense. The compound then can be understood as जिन माणिक्य च शिष्य (गुरु प्रति) रतिद तेन The reading रइयण ( explained as रतिदेन or रजितेन) removes also the tinge of the flaw of egotism which is contained *in the word* राजन *which is used* by the author with respect to himself The word Anantahamsa is no doubt, seen in none of the manuscripts of the present work in the body of the text, yet, on the strength of the colophon *of the manuscript* ग which appears to be sufficiently old although no date is given by the writer Anantahamsa may be assumed to be the author It may be supposed that he did not like *to cite his name on* account *of modesty*, a practice which is not uncommon in India even to-day The name although not actually cited can, however, be said to be suggested in the *verse preceding the last in the wording* अणतसुह मायणी हवइ which can also be interpreted as "becomes an object of delight to Ananta ( i e the author himself) ' The Jain Sahitya Pradar-

s'ana, held here recently, brought to light a manuscript copy of a Sanskrit work named दृष्टान्तरत्नाकर In the Pras'asti of the work अनन्तहंस is given as the name of the author and Jinamāṇikya as the name of his Guru The date of the work is there difinitely stated to be 1513 A. D. There is noticed at a few places in that book a similarity of expressions with our book which may well adduce a further evidence for Anantahamsa being the author of our book.

Details about the author

6 Whoever—Jinamāṇikya or his pupil Anantahamsa—be the author, it is well-nigh certain that he lived in the beginning of the 16th century as the date of their preceptor Hemavimala, who belonged to the Tapāgaccha is definitely cited to be the end of the 15th century A D and that of दृष्टान्तरत्नाकर to be 1513 A D The oldest of the manuscripts procured, designated क, bears 1538 A D as its date and the text followed for the purpose of the present edition is mainly based upon it, as it is very likely for the said manuscript to have been based upon the author's text or perhaps to have been seen or dictated even by the author. Regarding the place of residence, the genealogy, the learning and the like of

the author, no definite information is available beyond the name of his preceptor, which he himself has mentioned. It is likely that he lived somewhere in Central India West as the manuscripts found in Gujarat appear to be written almost at his time, the book itself not being such an epoch-making production or the author not being such a stupendous personality, as could make it possible to have manuscript

7 The nature of the book, which is styled 'Kummâputtacharitta' by the author, is somewhat like a narration as borne out by the term 'Kathanaka' which is seen invariably used in the Manuscripts which were copied down from time to time by preceptors and pupils for study The narrative is written in simple beautiful unassuming Maharashtri Prakrit with the exception of a few small passages of one or two stanzas in Sanskrit, and the long prose passage at the beginning in the Ardha-Mâgadhî language of the Sûtras, which is almost a quotation from the Sûtra Literature The language (Mahârâshtri Prâkrit) is chaste and pure grammatically and idiomatically, and almost free from laboured metaphors conventional similes and unnatural puns There is no grotesque show of pedantry While reading the book, one is reminded of small stories in epic literature which the author appears to have imitated in style, diction and manner We only here *miss the few* archaisms and the sprinkling of Deshi words which we generally find in the epics As the author belonged to a time when Prâkrit was not a spoken language, the language of the author is naturally bound by strict rules of grammar We find a few Sanskritisms in his

**Form and style**

Maharashtri Prakrit which he could not avoid on account of his very close familiarity with Sanskrit which was then the language of the Pandits and the living literature It is certainly to the credit of the author that in spite of the considerations given above, he has been fairly successful in creating in his treatise the serene and dignified atmosphere of the epics, although he himself was removed from the epic period by a number of centuries

**Sources of the story**

8. Regarding the sources of the narration, which, as observed above belongs to the stock of ancient mythological stories, it is fairly certain that the story was current from very old times among the common legends and must have occupied a place in the old mythological books. No reference to it is found in the Jain canonical books the earliest references to it are seen in the commentary literature and other books like विशेषणवति ( Gathas 38, 41, 44 ) विशेषावश्यकभाष्य ( *St .170, 3171* ) ओपपातिकसूत्रटीका ( *page 114* ) Our author has probably taken the story from the Sanskrit commentary of Subhavardhanasuri on Dharmaghosha's 'Rishimandala' ( which is now being printed in the Jain Stotra Sandoha published by Sarabhai Manilal

Nawab ) The text of the Rishimandala which has given the stories of old sages very very briefly by quoting the prominent features of each sage in one or two stanzas only, refers to the story of 'Kummâputta' in one stanza only, which means "I bow down to Kummâputta who had the height of his body measuring only two hands, and who became enlightened and went to Siddhigati characterized by the shortest bodily measure, being guarded by the three Guptis" (St 125) Out of the various commentaries and glosses, only two or three commentators like *Subhavardhana or Harshanandana have narrated* the stories at great length while others have simply remarked at various places that the stories are too famous to require any detailed comment Our author's narrative not only bears a very close resemblance to that of Subhavardhana, but fulfils all the necessary criteria to enable us to say that our author has got his narrative based on that of Subhavardhana The prominent features of the life of Kummâputta are the same in both as they are bound to be Subhavardhana's narrative is extremely brief, consisting of only 82 stanzas ( see Parisishta ) allowing no digression and barely describing each incident in a very direct unornamented matter-

*of-fact manner.* Our author, *too* has not gone into detailed descriptions, yet, he has given short descriptions of each incident with poetic touches and embellishments. There are two or three lengthy digressions also, but there the main thread of the narration is, of course, not lost sight of These very criteria allow us to say that the version of Harshanandana is a later one probably based upon that of our author. The statement of Subhavardhana of his being a contemporary of Hemavimalasûri and the mention of the date of his own composition by Harshanandana as *1657* A. D can well corroborate the conclusions drawn above.

**Changes in the narration of the story**

9. The necessary extract from the commentary of Subhavardhana taken from a very inaccurately written Manuscript copy is given in the Parisishta after making several corrections, and a careful perusal of it would show that the differences *which are noticed at more than* twenty five places between the two versions are not of the type of radical departures but they are somewhat of the type of additions, innovations and digressions, made possibly with some purpose: Almost all passages containing descriptions such as *those* of Surabhavana (25-26) Râjagriha (96), King

Mahendrasinha ( 97 ), Qeen Kûrma ( 98 ), the delight of the prince ( 66–67 ), the pregnancy of the queen ( 107 ) etc are the creation of the author himself probably introduced with a view to convert the simple matter-of-fact epic-styled narration of Subhavardhana into an unassuming elegant appealing piece of poetic composition The dialogue of Yakshinî and the prince (21–31) the sermon of the Kevali Jagaduttaria (155–162) are innovations of the poet with possibly the same purpose *In spite of the honest effort* made and sufficient care taken by the poet to turn the narrative into ballad poetry, his personality as a profound scholar of scriptures and theology could not remain altogether hidden, and, on a few occasions there have surreptitiously crept in not only a few quotations and corroborative remarks from the canonical and secular literature ( cf stanzas 42, 43, 53, 113, 114 121, 122, 161, 177–82 ), but solid learned arguments in the course of those very dialogues and sermons (see stanzas 55–60, 72–90 and 156–62) which he primarily innovated with the purpose of embellishing the ballad transformation of the original simple narrative The deviations from the source viz Subhavardhana s narrative are too insignificant to be discussed as for example in the

subject matter of stanzas 19, 39, 120–22 133–34 and 194 A few changes appear to have been made with a distinct purpose It seems that the author wanted to impress that thought or mental condition was the most important of the four constituents of Religion—charity, penance conduct and thought He in fact, appears to have made it the central teaching of his whole narrative which he has emphatically mentioned at the beginning, corroborated effectively in the course of his narrative at various places and conclusively proved at the end by a clear statement of it from the lips of the hero who cites himself there as an illustration to the point (190–193) The introduction of Mahâvîraswâmi as the narrator of the account to his pupil Gautama (*see stanzas 1 to 8*) *is also* an innovation of the poet intentionally made not only to create an atmosphere of antiquity round *the story, but to convey home to the readers* the supreme importance of mental purity of thought over everything else by implying that even the Prophet himself testified to it by emphasizing it to his pupil Gautama

Conclusion

10 As expressed above ten manuscript copies were used in the collation work of the present edition designated अ, क, ख, ग, घ, च, छ, ज, ट and त in the foot-notes, which mark the several

differences of readings The Benares printed edition is designated ब The manuscripts were very kindly lent to me by the managers of the Delha Upashraya Bhandar, the Sântisâgara Bhandâr, the Shree Jain Ãnanda Pustakâlaya at Surat and the Ãnandji Kalyânji Jñâna Bhandâr at Limdi to whom I am much indebted I am very grateful to Jeshingbhai Sutaria, Prof. Sankalchand Shah and some other friends of mine as also to my pupils Vadilal Chokshi, Vrajlal Shah and Hirabhai Jhaveri who not only procured the above-mentioned manuscripts for me but gave me every facility and help for bringing out the present edition I am also thankful to the Surya Prakash Printing Press for doing the work of printing quickly and efficiently Let me wish that students and scholars read, study and critically peruse the present work and store its golden lesson in their hearts, and by their doing this, the debt of gratitude which I hold to my friends will be a little bit lessened, I believe.

**K. V Abhyankar,**

Gujarat College
Ahmedabad,
January 14,1931

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# ॥ ॐ अर्हम् नमः ॥
# ॥ सिरिकुम्मापुत्तचरिअं ॥

नमिऊण वद्धमाणं असुरिंदसुरिंदपणयपयकमलं ।
कुम्मापुत्तचरित्तं वुच्छामि अहं समासेणं ॥ १ ॥
रायगिहे वरनयरे नयरेहापत्तसयलपुरिसवरे ।
गुणसिलए गुणनिलए समोसढो वद्धमाणजिणो ॥ २ ॥
[3]देवेहिं [4]समोसरणं [5]विहिअं बहुपावकम्मओसरणं ।
मणिकणयरययसारप्पायारपहापरिप्फुरिअं ॥ ३ ॥
तत्थ निविट्ठो वीरो कणयसरीरो समुद्दगंभीरो ।
दाणाइचउपयारं कहेइ धम्मं परमरम्मं ॥ ४ ॥
दाणतवसीलभावणभेएहिं चउव्विहो हवइ धम्मो ।
सव्वेसु तेसु भावो महप्पभावो मुणेयव्वो ॥ ५ ॥
भावो भवुदहितरणी भावो सग्गापवग्गपुरसरणी ।
भवियाणं मणचिंतिअअचिंतचिंतामणी भावो ॥ ६ ॥
भावेण कुम्मपुत्तो अवगयतत्तो य अगहियचरित्तो ।
गिहवासे वि वसंतो संपत्तो केवलं नाणं ॥ ७ ॥

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१ अ. पुत्तस्स चरिय छ. पुत्तचरियं २ अ. रेसा ३ ट. देविंद ४ ब. समवसरणं ५ अ. विविहं ६ क ख च. रयणसारं ७ ज त थ. सारप्पाकार ८ छ ट ब चउप्पयारं ९ ख पुरिसरणी १० अ क ग थ. अवगयतत्तो अगहिअचारित्तो; त. अवगयतित्तो अगहिय. ११ ग गिहिवासे.

इत्थंतरे इंदभूई नाम अणगारे भगवओ महावीरस्स जिट्ठे अंतेवासी गोयमगुत्ते समचउरससरीरे वज्जरिसहनारायसघयणे कणयपुलयनिघसपम्हगोरे उग्गतवे दित्ततवे महातवे घोरतवे घोरतवस्सी घोरबभचेरवासी उच्छूढसरीरे संखित्तविउलतेउल्लेस्से चउदसपुव्वी चउणाणोवगए पचहिं अणगारसएहिं सद्धिं सपरिवुडे छट्ठछट्ठेण अप्पाणं भावेमाणे उट्ठाए उट्ठेइ। उट्ठित्ता

१ अ पुस्तके "इ थंतरे इदभूई नाम पयाहिण करेइ" इत्यादिक-गद्यग्रन्थस्य स्थाने 'तेण कालेण तेण समएण समणस्स भगवओ महावीरस्स जिट्ठे अंतेवासी इदभूई णाम अणगारे गोयमो गोत्तेण सत्तुस्सेहे समचउरससठाणसठिए वज्जरिसहनारायसघयणे कणयपुलयनिघस पम्हगोरे उग्गतवे दित्ततवे महातवे उराले घोरे घोरगुणे घोरतवस्सी घोरबभेचरवासी उच्छूढसरीरे सखित्तविउलतेउलेस्से चउदसपुव्वी चउणाणोवगए सव्वक्खरसनिवाई पचहि अणगारसएहि सद्धि सपरिवुडे छट्ठछट्ठेण अप्पाण भावेमाणे समणस्स भगवओ महावीरस्स अदूरसामते उड्ढजाणू अहोसिरे झाणकोट्ठोवगए सजमेण तवसा अप्पाण भविमाणे विहरइ। तए ण से भयव गोयमे जायसड्ढे जायससए जायकोउहल्ले उप्पण्णसड्ढे उप्पण्णससए उप्पण्णकोउहल्ले सजायसड्ढे सजायससए सजायकोउहल्ले समुप्पण्णसड्ढे समुप्पण्णससए समुप्पण्ण कोउहल्ले उट्ठाए उट्ठेति। उट्ठाए उट्ठित्ता जेणेव समणे भयव महावीरे तेणेव उवागच्छइ। उवागच्छित्ता समण भगव महावीर तिक्खुत्तो आयाहिणपयाहिण करेइ करित्ता वदइ णमसइ। वदित्ता णमसित्ता णच्चासण्णे णाइदूरे सुस्सूसमाणे अभिमुहे विणएण पजलिउडे पज्जुवासमाणे एव वयासी—"इति पाठो दृश्यते। २ क ग घ ब कणगपुलगनियस ३ त ट तउल्लस्से

भयवं महावीरं तिक्खुत्तो आयाहिणपयाहिण करेइ। करित्ता वंदइ णमंसइ। वंदित्ता णमंसित्ता एवं वयासी—भयवं, को णामं कुम्मापुत्तो, कहं वा तेण गिहवासे वसंतेण भावणं भावंतेण अणुत्तरं निव्वाघायं निरावरणं कसिणं पडिपुन्नं केवलवरनाण-दंसणं समुप्पाडिअं। तए णं समणे भगव महावीरे जोयण-गामिणीए सुधासमाणीए वाणीए वागरेइ—

गोयम जं मे पुच्छसि कुम्मापुत्तस्स चरिअमच्छरिअं।
एगग्गमणो होऊं समग्गमवि तं निसामेसु ॥ ८ ॥
जंबुद्दीवे दीवे भारहखित्तस्स मज्झयारंमि।
दुग्गमपुराभिहाणं जगप्पहाणं पुरं अत्थि ॥ ९ ॥
तत्थ य दोणनरिंदो पयावलच्छीइ निज्जिअदिणंदो।
णिच्चं अरिअणवज्जं पालइ निक्कंटयं रज्जं ॥ १० ॥
तस्स नरिंदस्स दुमा नामेणं पट्टराणिआ अत्थि।
संकरदेवस्स उमा रंमा जहा वासुदेवस्स ॥ ११ ॥
दुल्लभणामकुमारो सुकुमारो रम्मरूवजियमारो।
तेसिं सूडे य अत्थी गुणागरो बहुजणाधारो ॥ १२ ॥

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१ अ मछरीअं २ अ क ख ग एगग्गमणा ३ क च छ त व होउं ४ अ समग्गमचित्त ५ क ज व. निसामेह ६ क ख छ ट त व पुस्तकेषु 'तथाहि' इति अधिकः शब्द 'जंबुद्दीवे दीवे' इत्यस्य पूर्वं दृश्यते। ७ ग त प पयावलच्छीअ निज्जिअ, अ. पयावलच्छीअ तेजिअदिणंदो। ८ अ क त प च दिणिंदो ९ छ रम्मा. १० अ दुल्लह; ख दूलभ, ११ ख ग ठ ट व तेसिं सुओ-थि गुणमणिभंडारो, क ज सूउ आत्थि गुणमणिभंडारो, घ सुतुथि गुण०

सो कुमरो नियजुव्वणराजमएणं परे बहुकुमारे।
कंदुकमिव गयणतले उच्छालिंतो सया रमई ॥ १३ ॥

अण्णदिणे तस्स पुरस्सुज्जाणे दुग्गिलाभिहाणम्मि।
सुगुरु सुलोयणणामा समोसढो केवली एगो ॥ १४ ॥

तत्थुज्जाणे जक्खिणि भद्दमुही नाम निवसए निच्चं।
बहुसालरुक्खवडद्दुमअहिठिअभवणंमि कयवासा ॥ १५ ॥

केवलकमलाकलियं संसयहरणं सुलोअणं सुगुरुं।
पणमिय भत्तिभरेणं पुच्छइ सा जक्खिणी एवं ॥ १६ ॥

भयव पुव्वभवे ह माणवई नाम माणवी आसी।
पाणपिया परिभुत्ता सुवेलवेलंधरसुरस्स ॥ १७ ॥

आउक्खए इत्थ वणे भद्दमुही नाम जक्खिणी जाया।
भत्ता पुण मम कहि गइ उववन्नो णाह आइसह ॥१८॥

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१ अ रायमएण बहुसुकुमारो। कंदुग गिण्हइ गयणतले उच्छालेओ सया रमइ। च. निजजुव्वणपरिचारिओ बहुकुमारेहिं. २ गिंदुकमिव ३ अ पुरंमि उज्जाणे. ४ अ ज ट जक्खणी. ५ त ब. बहुसालरुक्खवडदुमअहठिअभवणंमि, क छ बहुसालक्खण-वडदुमअहठिअ; अ. बहुसालवणंमि अहे पायालभवणमि. ६ अ सुलोयणो सुगुरू. ७ अ ज बक्खणी ८ क ख ग छ ट त ब भत्ता पुण मज्झ कहिं उप्पन्नो; ध च. भत्ता पुण मज्झ कहं उप्पन्नो.

तेओ सुलोयणो नाम केवली महुरवाणीए भणइ ।
भद्दे निसुणसु नयरे इत्थेव दोणनरवइस्स सुओ ।
उप्पन्नो तुज्झ पिओ सुदुल्लहो दुल्लहो नाम ॥ १९ ॥
तं निसुणिअ भद्दमुही भद्दमुही नाम जक्खिणी हिट्ठा ।
माणवईरूवधरा कुमरसमीवम्मि संपत्ता ॥ २० ॥

दट्ठूण तं कुमारं महुकुसुमरुच्छालणिक्कतल्लिच्छं ।
सा जपइ हसिऊण किमिणेणं रूरमणेण ॥ २१ ॥

जइ तांव तुज्झ चित्तं विचित्तचित्तमि चचल होइ ।
ता मज्झ अणुधावसु वयणामिण मुणिअ सो कुमरो ॥ २२ ॥

त रण्ण अणुधावइ तव्वअणकुऊहलाउलिअचित्तो ।
तप्पुरओ धावंती सा वि हु तं निअवण नेइ ॥ २३ ॥

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१ क ब पुस्तकयो " तओ सुलोअणो नाम केवली महुर वाणीए भणइ " इति गद्य वाच्यते तदनन्तर च " भद्दे निसुणसु दुलभो नाम " इति आर्या पठ्यते, ञ पुस्तके "तओ सुलोअणो नाम केवली महुरवाणीए भणइ । भद्दे निसुणसु नयरे इत्थेव दोणनरवइस्स सुउ जाओ " इत्यार्या दृश्यते "उप्पन्नो नाम" इति प्रन्थश्च नोपलभ्यते ॥ त पुस्तके " तओ सुलोअणो भणइ " इत्यार्यार्धमेव पृथक्तया एकोनविंशतितम गणित । २ अ मुहर ३ अ ख त प हिट्ठा. ४ अ मल्लिच्छ ५ ग किमिण ण ६ अ जइ ताओह वि चित्तं, क त जइ ता तुज्झ वि

बहुसालवडेस्स अहेपहेण पायालमज्झमाणीओ ।
सो पासइ कणगमयं सुरभवणमईव रमणिज्जं ॥ २४ ॥
तं[3] च केरिसं—
रयणमयखंभपंतीकंतीभरभरिअभिंतरपदेसं।
मणिमयतोरणधोरणितरुणपहाकिरणकब्बुरिअं॥ २५ ॥
मणिमयखंभअहिट्ठिअपुत्तलिआकेलिसोभिअजणोहं।
बहुभत्तिचित्तचित्तिअगवक्खसंदोहकयसोहं ॥ २६ ॥
एयमवलोइऊण सुरभवणं भुवणचित्तसुज्जकरं।
अइविम्हयमावन्नो कुमरो ईअ चिंतिउं लग्गो ॥ २७ ॥
किं इंदजालमेअं एअं सुमिणम्मि दीसए अहवा।
अहय नियनैयराओ इह भवणे केण आणीओ ॥ २८ ॥
इय संदेहाकुलिअं कुमरं विनिवेसिऊण पल्लंके।
विन्नवइ वंतरवहू सामिअ वयणं निसामेसु ॥ २९ ॥
अज्जमए अज्जुमए चिरेण कालेण नाह दिट्ठो सि।
सुरभिवणे सुरभवणे निअकज्जे आणिओ सि तुम ॥३०॥

१ च ज वणस्स २ ग घ छ ट अहोपहेण, ३ क च त केरिस, अ पुस्तके 'तं च केरिसं' इति नोपलभ्यते । ४ क ख ट ब. थंभ ५ अ विच्छुरिअं, ट अब्बुरिअं, ख किरणकच्छुरिअं, । ६ अ पुत्तलिगाकेलिसोभियपत्तेयं । ७ अ चित्तउज्जोय ८ अ इअ चिंतओ लग्गो ९ छ ज त सुमिण सुमिणमि, क ग घ ट ब सुमिण सुमणम्मि, ख सुमिणासि मणमि १० त ब नयरीओ, ट अहवा नियनयराओ ११ अ वंतरिवहू १२ अ अज्जमए सुकयत्थो, ख ग घ च छ ट व अजमए अज्जमए १३ ट सुरभवणे सिरिभिवणे, क च त सुरभवण सुरभवणे

अज्जं चिअ मज्झ मणोमणोरहो कप्पपायवो फलिओ ।
जं सुकयसुकयवसओ अज्ज तुमं मज्झ मिलिओ सि ॥३१॥
इअ वयणं सोऊणं वयणं दट्ठूणं सुनयण तीसे ।
पुव्वभवस्स सिणेहो तस्स मणम्मी समुल्लसिओ ॥ ३२ ॥
कत्थ वि एसा दिट्ठा पुव्वभवे परिचिआ य एअस्स ।
इय ऊहापोहवसा[१] जाईसरणं समुप्पण्णं ॥ ३३ ॥
[२]जाइसरणेण तेणं नाऊण पुव्वजम्मवुत्तंतो ।
कहिओ कुमरेण निअपियाइ पुरओ समग्गो वि ॥३४॥
तत्तो नियसत्तीए असुमाणं पुग्गलाण [३]अवहरणं ।
सुभपुग्गलपक्खेवं करिअ सुरी तस्सरीरम्मि ॥ ३५ ॥
पुव्वभवतरभज्जा छड्डाइ विमुत्तु भुंजए [४]भोगे ।
एव विसयसुहाइं दुन्नि वि विलसंति तत्थ ठिया ॥ ३६ ॥
[५]चतुर्विधभोगस्वरूपं स्थानाङ्गेप्युक्तम्—[६]चऊहिं ठाणेहिं देवाणं सवासे पण्णत्ते, तं जहा–देवे णाम एगे देवीए सद्धिं सवासमा-

१ ट ईहापोहवसाओ २ अ ग पुस्तकयो " जाइसरणेण तेण...समग्गो वि" इत्यार्या नोपलभ्यते । ३ अ अवहरण, ट अवहारो. ४ अ भोग ५ अ ग घ उक्तं च स्थानाङ्गसूत्रे ६ " चऊहिं ठाणेहिं देवाण सवासे पण्णत्ते" इति पाठ सर्वेष्वेव अस्मदुपलब्धहस्तलिखितग्रन्थेषूपलभ्यते, स्थानाङ्गसूत्रे तु (४ ४ ३५३, पृ २७३) "चउव्विधे सवासे पण्णत्ते, त० दिव्वे आसुरे रक्खसे माणुसे " इत्यादिक सुविस्तृत पाठो दृश्यते यस्य सक्षेप एवात्र लिखित इति भाति । ट स्थानाङ्गेप्युक्तम् मनुष्यसुतो ग चउठाणेहिं देवाणं सवासे पण्णत्ते–त जहा ।

गच्छिज्जा, देवे णामं एगे छवीए सद्धिं संवासमागच्छिज्जा, छवी णामं एगे देवीए सद्धिं संवासमागच्छिज्जा, छवी णाम एगे छवीए सद्धिं संवासमागच्छिज्जा " इओ अ–

अह तस्सम्मापियरो पुत्तविओगेण दुक्खिआ निच्चं ।
सव्वत्थ वि सोहंति अ लहंति न हि सुद्धिमत्त पि ॥३७॥

देवेहि अवहरिअं नरेहि पाविज्जए कहं वत्थु ।
जेण नराण सुराणं सत्तीए अंतरं गरुअं ॥ ३८ ॥

अह तेहि दुक्खिएहिं अम्मापियरेहि केवली पुट्ठो ।
भयवं कहेह अम्हं सो पुत्तो अत्थि कत्थ गओ ॥३९॥

तो केवली पयंपइ सुणेह स्वणेहि सावहाणमणा ।
तुम्हाणं सो पुत्तो अवहरिओ वंतरीए अ ॥४०॥

ते केवलिवयणेण अईव अच्छरिअविम्हिआ जाया ।
साहंति कहं देवा अपवित्तनरं अवहरंति ॥४१॥

यदुक्तमागमे–

चत्तारि पंच जोयणसयाइं गंधो अ मणुयलोगस्स ।
उड्ढं वच्चइ जेणं न हु देवा तेण आयंति ॥४२॥

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१ ख पुस्तके " देवे णाम एगे छवीए " इत्यादितृतीयचतुर्थभङ्गौ द्विवार पठितौ । २ अ. सव्वत्थ वि सोहिय पुण अलहिय सुद्धिमत्त पि । ३ क वत्थ, ब वत्थु; छ वुत्त. ४ ख च छ ज मणो. ५ क वंतराए, अ घ च विंतरीए. ६ अ अवहरत्ति णं. ७ क छ त ट पुस्तकेषु "चत्तारि पच जोयणसयाइ०" इतिप्रकारक आर्याद्वयस्य स्थाने सक्षेप पठयते । अ पुस्तके "यदुक्तमागमे–चत्तारि पच सुरा इहय" इतिपाठो ग्रन्थान्तर्गतो नोपलभ्यते । गुर्जरभाषाटीकायां प्रथमा आर्यैव केवलमुपलभ्यते । ख पुस्तके केवल प्रथमैवार्या समुपलभ्यते ।

पचसु जिनकल्लाणेसु चेव महरिसितवाणुभावाओ ।
जम्मतरनेहेण य आगच्छंति हु सुरा इहयं ॥४३॥
तेउ केवलिणा कहिअ तीसे जम्मतरंसिणेहाइ ।
ते विंति तओ सामिय अउवलिओ कम्मपरिणामो ॥४४॥
भयव कया वि होही अम्हाण कुमारसंगमो कह वि ।
तेणुत्त होही पुण जयेह वयमागमिस्सामो ॥४५॥
इअ सबंध सुणिउ सविग्गा कुमरमायपियरो अ ।
लहुपुत्त ठविअ रज्जे तयंतिए चरणमावन्ना ॥४६॥
दुक्करतवचरणपरा परायणा दोसवज्जियाहारे ।
निस्संगरगचित्ता तिगुत्तिगुत्ता य विहरत्ति ॥४७॥
अन्नदिणे गामाणुग्गामं विहरंतओ अ सो नाणी ।
तत्थेव दुग्गिलवणे समोसढो तेहिं संजुत्तो ॥४८॥
अह जक्खिणी अवहिणा कुमरस्साउ विआणिउ थोवं ।
तं केवलिणं पुच्छइ कयंजली भत्तिसंजुत्ता ॥४९॥
भयव जीवियमप्प कहमवि तीरिज्जएभिवड्ढेउ ?
तो कहइ केवली सो केवलकलिअत्थवित्थारो ॥५०॥
तित्थयरा य गणधरा चक्कधरा सवलवासुदेवा य ।
अइबलिणो वि न सका काउं आउस्स सधाण ॥५१॥

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१ क. ता केवलिणा, ख ग. तो केवलिणा । २ क जम्मतरसिणेहाए । ३ ख त प थ अम्हाण कुमार. ४ ट ब लहुपुत्त. ५ थ प जीवियमेय. ६ क ट तित्थयरा गणधारा

जंबुद्दीवं छत्तं मेरुं दंडं पहू करेउं जे ।
देवा वि ते न सक्का काउं आउस्स संधाण ॥५२॥

यदुक्तम्—
नो विद्या न च भेषजं न च पिता नो बान्धवा नो सुताः,
नाभीष्टा कुलदेवता न जननी स्नेहानुबन्धान्विता ।
नार्थो न स्वजनो न वा परिजनः शारीरिकं नो बलं,
नो शक्ताः सततं सुरासुरवराः संधातुमायुः क्षमाः ॥५३॥

इअ केवलिवयणाइ सुणिउं अमरी विसण्णचित्ता सा ।
निअभवणं संपत्ता पणट्ठसव्वस्ससत्थ व्व ॥५४॥
दिट्ठा सा कुमरेणं पुट्ठा य सुकोमलेहि वयणेहिं ।
सामिणि मणे विसण्णा अज्ज तुमं हेउणा केणं ॥५५॥
किं पेण वि दूहविआ किं वा केण वि न मन्निआ आणा।
किं वा मह अवराहेण कुप्पसन्ना तुमं जाया ॥५६॥
सा किंचि वि अकहंती मणे वहंती महाविसायभरं ।
निब्बंधे पुण पुट्ठा वुत्तंतं साहए सयलं ॥५७॥
सामिय मए अवाहिणा तुह जीवियमप्पमेव नाऊणं ।
आउसरूवं केवलिपासे पुट्ठं च कहिअ च ॥५८॥
एएण कारणेणं नाह अहं दुक्खसल्लियसरीरा ।
विहिविलसिअम्मि वंके कह सहिस्सामि तुह विरहं ॥५९॥

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१ इय गाथा ब पुस्तके न दृश्यते. २ अ पुस्तके "यदुक्तम्—नो विद्या. . क्षमा" अयं ग्रन्थो न समुपलभ्यते। ३ ख ग घ ब च ज त. सव्वस्ससत्तु व्व. ४ अ प भामिणि ५ क अवराहेण वुपसन्ना तुमं जाया, ग घ छ ट त ब अवराहेण कुप्पसन्ना.

कुमरो जंपइ जक्खिणि खेअं मा कुणसु हिअअमज्झम्मि ।
जलविंदुचंचले जीविअम्मि को मन्नइ थिरत्तं ॥६०॥

जइ मज्झुवरि सिणेहं धरेसि ता केवलिस्स पासम्मि ।
पाणीए मं मुंचसु करेमि जेणप्पणो कज्जं ॥६१॥

तो तीइ ससत्तीए केवलिपासम्मि पाविओ कुमरो ।
अभिवंदिअ केवलिणं जहारिहट्ठाणमासीणो ॥६२॥

पुत्तस्स सिणेहेण चिरेण अवलोइऊण तं कुमरं ।
अहिरोइउं पवत्ता तत्थ ठिआ मायतायमुणी ॥६३॥

कुमरो वि अयाणंतो केवलिणा समहिअं समाइट्ठो ।
वंदसु कुमार मायातायमुणी इह समासीणा ॥६४॥

सो पुच्छइ केवलिणं पहु कहमेसिं वयग्गहो जाओ ।
तेण वि पुत्तविओगाइकारणं तस्स वज्जरिअं ॥६५॥

इअ सुणिअ सो कुमारो मोरो जह जलधर पलोएउं ।
जह य चकोरो चंदं जह चक्को चंडभाणु व ॥६६॥

जह वच्छो निअसुरभिं सुरभिं जहेव कलकण्ठो ।
सजाओ सहरिसो हरिसंसमुल्लसिअरोमंचो ॥६७॥

निअमायतायमुणिणं कंठम्मि विलग्गिऊण रोयंतो ।
पयाइ जक्खिणीए निवारिओ महुरवयणेहिं ॥६८॥

निअवत्थअचलेण कुमारनयणाणि अंसुभरियाणि ।
सा जक्खिणी विलुहइ अहो महामोहदुल्ललिअं ॥६९॥

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१ ख च ज ऊ ट त. मे मुचसु, अ त मे मुचसु. २ ग मासीणा ३ अ अहा रोइउ, ख अइरोहिउ, ग ट अइरोइउ. ४ ट न जह व ५ क घ घ ह त ब हारिसनमुल्लासिअ ६ ट मुणीण, घ मुणीण ७ ट. सा जखणिया विलुहइ.

निअमायतायदसणसमुल्लसंतप्पमोअमरभरिअ ।
केवलनाणिसगासे अमरी विणिवेसए कुमर ॥७०॥
अेह केवली वि सव्वेसि तेसिमुवगारकारणं कुणइ ।
धम्मस्स देसण समय अमयरससारणीसरिस ॥७१॥
जो भविओ मणुअभव लहिउं धम्मप्पमायमायरइ ।
सो लद्धं चिंतामणिरयण रयणायरे गमइ ॥७२॥
एगंम्मि नयरपवरे अत्थि कलाकुसलवाणिओ को वि ।
रयणपरिक्खागय गुरूण पासम्मि अब्भसइ ॥७३॥
सोगधियककेयणमरगयगोमेयइदनीलाणं ।
जलकतसूरकतयमसारगल्लफलिहाणं ॥ ७४ ॥
इच्चाइयरयणाणं लक्खणगुणवण्णनामगुत्ताइं ।
सव्वाणि सो विआणइ विअक्खणो मणिपरिक्खाए ॥७५॥
अह अन्नया विचिंतइ सो वणिओ किमवरेहि रयणेहिं ।
चिंतामणी मणीणं सिरोमणी चिंतिअत्थकरो ॥७६॥
तत्तो सो तस्स कए खणेइ खाणीओ णेगठाणेसु ।
तह वि न पत्तो मणी विविहेहि उवायकरणेहि ॥७७॥
केण वि भाणिअ वच्चसु वहणे चडिऊण रयणदीवम्मि ।
तत्थत्थि आसपूरी देवी तुह वछिय दाही ॥७८॥

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१ घ अह केवली सवेसिं २ समये, ब समए ३ अ लद्धि, क ब द्दु, ग त लहिउ ४ क ग घ छ ब पुस्तकानि ' एगम्मि० इत्यादे रु ' तथाहि " इति समधिक पठति । ५ ब मसारगल्भक ६ अ मवि उवाएहिं, ७ ठ त ब खाणीउ णेग, ग ट खाणीअणेग

सो तत्थ रयणदीवे संपत्तो इक्कवीसखवणेहिं ।
आराहइ तं देविं संतुट्ठा सा इमं भणइ ॥७९॥
भो भद्द केण कज्जेण अज्ज आराहिआ तए अहयं ।
सो भणइ देवि चिंतामणीकए उज्जमो एसो ॥८०॥
देवी भणेइ भो भो नत्थि तुहं कम्ममेव सम्मकरं ।
जेणप्पंति सुरा वि अ धणाणि कम्माणुसारेणं ॥८१॥
सं भणइ जइ मह कम्मं हवेइ तो तुज्झ कीस सेवामि ।
तं मज्झ देसु रयणं पच्छा जं होउ तं होउ ॥८२॥
दत्तं चिंतारयणं तो तीए तस्स रयणवणिअस्स ।
सो निअगिहगमणत्थं संतुट्ठो वाहणे चडिओ ॥८३॥
पोअपएसनिविट्ठो वणिओ जा जलहिमज्झमायाओ ।
ताव य पुव्वदिसाए समुग्गओ पुण्णिमाचंदो ॥८४॥
तं चंदं दट्ठूणं निअचित्ते चिंतए स वाणियओ ।
चिंतामणिस्स तेअं अहिअं अह वा मयंकस्स ॥८५॥
इअ चिंतिऊण चिंतारयणं निअकरतले गहेऊणं ।
नियदिट्ठीइ निरिक्खइ पुणो पुणो रयणमिदं य ॥८६॥
इअ अवलोअंतस्स य तस्स अभग्गेण करतलपएसा ।
अइसुकुमालसुरालं रयणं रयणायरे पडिअं ॥८७॥

१ अ च छ त, एसं, २ अ च छ त ब तुह ३ क ट त सो भणइ मह कम्मं; ४ घ पुस्तके "दत्तं चिंतारयणं०" इति आर्या न दृश्यते । ५ अ वाणीओ, ६ क स ग ध ब निरिक्खइ, ७ छ म अइसुकुमालपुरालं; ८ च ज अइसुकुमालसुरालं; ट अइसुकुमालत्तणओ रयणं०

जलनिहिमज्झे पंडिओ बहु बहु सोहंतएण तेणावि।
किं कह वि लब्भइ मणी सिरोमणी सयलरयणाणं ॥८८॥

तह मणुअत्तं बहुविहभवभवणसएहि कहकह वि लद्धं।
खणमित्तेणं हारइ पमायभरपरवसो जीवो ॥८९॥

ते धन्ना कयपुन्ना जे जिणधम्मं धरंति निअहियए।
तेसिं चिअ मणुअत्तं सहलं सलहिज्जए लोए ॥९०॥

इअ देसणं सुणेउं सम्मत्तं जक्खिणीइ पडिवन्नं।
कुमरेण य चारित्तं गुरुय गुरुयत्तिए गहिअं ॥९१॥

थेराण पयमूले चउदसपुव्वीमहिज्जइ कुमारो।
दुक्करतवचरणपरो विहरइ अम्मापिऊहि समं ॥९२॥

कुमरो अम्मापियरो तिन्नि वि ते पालिऊण चारित्तं।
महसुक्के सुरलोए अवइन्ना मंदिरविमाणे ॥९३॥

सा जक्खिणी वि चइउं वेसालीए अ भमरभूवइणो।
भज्जा जाया कमला नामेण सच्चसीलधरा ॥९४॥

भमरनरिंदो कमलादेवी य दुवे वि गहियजिणधम्मा।
अंतमुहुत्तज्झवसाया तत्थेव य सुरवरा जाया ॥९५॥

इतश्च—

रायगिहं वरनयरं वरनयरगतमंदिरं अत्थि।
धणधन्नाइसमिद्धं सुपसिद्धं सयललोगम्मि ॥९६॥

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१ ब पडिउ २ क गरुअ गरुअतिए, ग ट गरुअ गुरुअतिए. ३ ख त पुन्वामहिज्जए कुमरो ४ ट जक्खणी विचविऊ वेसालाए ५ क

तत्थ य महिंदसिंहो राया सिंहु व्व अरिकरिविणासे ।
नामेण जस्स समरंगणम्मि भज्जइ सुहडकोडी ॥९७॥

तस्स य कुम्मादेवी देवी इव रूवसंपया अत्थि ।
विणयविवेगवियारप्पमुहगुणाभरणपरिकलिया ॥९८॥

विसयसुहं भुंजताण ताणं सुक्खेण वच्चए कालो ।
जह अ सुरिंदसईण अह वा जह वम्महरईण ॥९९॥

अन्नदिणे सा देवी निअसयणिज्जम्मि सुत्तजागरिआ ।
सुरभवण मणहरणं पिच्छइ सुमिणम्मि अच्छरिअं ॥१००॥

जाए पभायसमए सयणिज्जा उट्ठिऊण सा देवी ।
रायसमीवं पत्ता जपइ महुराहिं वग्गूहिं ॥१०१॥

अज्ज अह सुरभवण सुमिणम्मी पासिऊण पडिबुद्धा ।
एअस्स सुमिणगस्स य भविस्सई के फलविसेसे ॥१०२॥

इअ सुणिअ हट्ठतुट्ठो राया रोमचंचिअसरीरो ।
निअमइअणुसारेणं साहइ एआरिसं वयण ॥१०३॥

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ततश्च, स पुस्तके 'इतश्च' इति नोपलभ्यते । १ क ज सीहु व्व २ ट देवीव सुरूव. ३ क छ ब ताण ४ इयमार्या द्विवार लिखिता दृश्यते स पुस्तके ५ क ख ग घ च ठ ज जागरया ६ क च ज ब सयणिज्जाउ उट्ठिऊण, छ सयणेज्जा भट्ठिऊग ७ अ क ग त महुराइ. ८ क त एअस्स य सुमिणगस्स य, अ एअसयसुमिणगस्स य ९ ब को फलविसेसो, ट. किं

देवि तुमं पडिपुन्ने नवमासे सड्ढसत्तदिणअहिए।
बहुलक्खणगुणजुत्त पुत्तं पाविहिसि जेगनित्तं ॥१०४॥
इअ नरवइणो वयण सुणिऊणं हट्ठतुट्ठनिअहिअया।
नरनाहअणुन्नाया सा जाया नियगिहं पत्ता ॥१०५॥
तत्थ य कुमारजीवो देवाउं पालिऊण कुम्माए।
उअरम्मि सुकयपुन्नो सरम्मि हंसु व्व अवइन्नो ॥१०६॥
रयणेण रयणखाणी जहेव मुत्ताहलेण सुत्तिउडी।
तह तेण गब्भेणं सा सोहग्गं समुव्वहई ॥१०७॥
गब्भस्सणुभावेणं धम्मागमसवणदोहलो तीसे।
उप्पन्नो सुहपुण्णोदएण सोहग्गसंपन्नो ॥१०८॥
तो तेणं नरवइणा छद्दसणनाइणो नयरमज्झे।
सद्दाविआ जणेहिं कुम्माए धम्मसवणकए ॥१०९॥
पहाया कयबलिकम्मा कयकोउयमंगलाइविहिधम्मा।
निअपुत्थयसंजुत्ता संपत्ता रायभवणंमि ॥११०॥
कयआसीसपदाणा नरवइणा दत्तमाणसंमाणा।
भद्दासणेवविट्ठा नियनियधम्मं पयासंति ॥१११॥

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फलविसेसं; १ अ ग त जगमित्तं; ट जगनत्तं. २ अ ख छ ट देवाऊ. ३ ख घ छ व हंस व्व. ४ त उव्वइन्नो. ५ अ दोहिलो, क दोहिला. ६ च ख संपत्तो. ७ त. वाइणो ८ अ धम्मस्सवणकहाए. ९ अ नियउद्धयसयुत्ता. १० अ कयआसीसपहाणा, ज कयअसणप्पदाणा. ११ त नरवयणा.

ईयरेसि दंसणीण य धम्मं हिंसाइसंजुयं सुणिउं ।
जिणधम्मरया देवी अईव खेयं समावन्ना ॥११२॥

यतः–

ददातु दानं विदधातु मौनं
वेदादिकं चापि विदांकरोतु ।
देवादिकं ध्यायतु नित्यमेव नै
चेद् दया निष्फलमेव सर्वम् ॥११३॥

न सा दीक्षा न सा भिक्षा न तद्दानं न तत्तपः ।
न तद् ध्यानं न तन्मौनं दया यत्र न विद्यते ॥११४॥

तो नरवइणाऽऽहूया जिणसासणसूरिणो महागुणिणो ।
जिणसमयतत्तसारं धम्मसरूवं परूवेंति ॥११५॥

तथाहि–

छज्जीवनिकायाणं परिपालणमेव विज्जए धम्मो ।
जेणं महव्वएसुं पढमं पाणाइवायवयं ॥११६॥

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१ व. इअरेसिं २ "यतः ददातु" इत्यादी द्वौ श्लोकौ अ पुस्तके नोपलभ्येते; ख पुस्तके निष्फलमेव सर्वं इत्यतः परं "यत शास्त्रोक्तं च–धम्मस्सं कारणमूढो जीव जीवइ परीहसइ । दाहिऊणं चंदण तरू केरइ इंगलवाणी ये । मलयपुगलपेंडो समालज्जलेदे करेसी शुद्धी । अप्पवीमलसाहावो मयालीजइ मयलीए भावें" इत्यधिकं किमपि पठयते । ;" ३ छ. दयाविना निष्फलमेव सव्व ४ अ जिणधम्मासासण. ५ घ इतश्च; अ ब पुस्तकयोः 'तथाहि' इति न दृश्यते. ६ त. जेण महव्वयमूलं ।

उक्तं[1] च दशवैकालिके—

"तत्थिमं पढमं ठाणं महावीरेण देसिअं।
अहिंसा निउणा दिट्ठा सव्वभूएसु संजमो" ॥११७॥

छज्जीवनिकायदयाविवज्जिओ[2] नेव दिक्खिओ न गिही।
जइधम्माओ चुक्को चुक्कइ गिहि[3]दाणधम्माओ ॥११८॥

इअ मुणिवरवयणाइं सुणिउं घणगज्जिओवमाणाणि।
देवीए मणमोरो परम[4]रसुल्लाससमावन्नो ॥११९॥

पडिपुन्नेसु दिनेसु तत्तो संपुन्नदोहला देवी।
पुत्तरयणं पसूआ सुहलग्गे वासरम्मि सुहे ॥१२०॥

तत्र[5] चावसरे—

तिहां वज्जइ तूर सुतडयडंत,[6]
गयणंगणि[7] गज्जइ गडयडंत[8]।
वरमंगल भुंगल भेरिसाद,
नफेरी सुणीइ नवनिनाद[9] ॥ १२१ ॥

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१ अ पुस्तके 'उक्तं च दशवैकालिके' इति न दृश्यते. २ क ख ग घ च छ ट ब पुस्तकेपु 'उपदेशमालायाम्' इत्यधिकं दृश्यते छज्जीव० इत्यादेः प्राक्. ३ ख ब गिहिंदाण; छ. गिहदाण. ४ ग ब परमसमुल्लास; ट परमं उल्लास ५ क. अत्र चावसरे; अ पुस्तके 'तत्र चावसरे' इति नोपलभ्यते. ६ ब सुतडयंत ७ अ क ख छ ट गयणंगण गज्जइ गरुयरुंत; त. गयणंगणि गज्जइ गरुयरत ८ ग. गुरुयरुंत ९ त. नवनिनादी.

विरुदावलि वोल्लंइ वंदिवंद,
चिरकालि चतुर नर नंद वंद।
वरकामिणि नचइ अइसुरम्म,
इअ उच्छव हूओ पुत्तजम्म ॥ १२२ ॥

अम्मापिऊहिं तस्स य धम्मस्सुयदोहलानुसारेण ।
नामं गुणाभिरामं पयट्ठिअं धम्मदेवु त्ति ॥१२३॥

उट्ठावणेण कुम्मापुत्तु त्ति पइट्ठिअं अवरनामं ।
इअ तस्स सन्वयाइं दुन्नि पसिद्धाइं नामाइं ॥१२४॥

सो पंचहिं धाईहिं हत्था हत्थम्मि अंकओ अंके ।
गिण्हिज्जंतो कुमरो सव्वेसिं वल्लहो जाओ ॥१२५॥

बावत्तरिं कलाओ सयमेव अहिज्जए सबुद्धीए ।
अज्झावओ अ नवरं संपत्तो तत्थ सक्खित्तम् ॥१२६॥

किं तु—
पुव्वभवंतरकयचेडरूवघणुच्छालणाइकम्मवसा ।
सो वामणओ जाओ दुहत्थदेहप्पमाणधरो ॥१२७॥

निरुवमरूवगुणेणं तरुणीजणमाणसाणि मोहिंतो ।
सोहग्गभग्गजुत्तो कमेण सो जुव्वणं पत्तो ॥१२८॥

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१. क घ च ज. त विरदावलि; अ सुरदावलि; २ अ ग च छ त. वुल्लइ; ख वोल्लइ; ज ट बोल्लइ ३ अ क ख च त ब चिरकाल चतुर नरनंद वृंद; ट चिरकालिचतुरनर नंदनंद ४ ख ट च पुत्तजम्मि. ५ अ च त पइट्ठिअं. ६ अ सखियत्तं. ७ क निरुवमरूवधरेणं. ८ क मोहंतो.

तारुण्णे सव्वेसिं विसयविगारा वहुप्पगारा वि ।
सो पुण विसयविरत्तो कुम्मापुत्तो मुणियतत्तो ॥१२९॥
हरिहरबंभाइसुरा विसएहिं वसीकया य सव्वे वि ।
धन्नो कुम्मापुत्तो विसया वि वसीकया जेण ॥१३०॥
जं तेण पुव्वजम्मे सुचिरं परिपालिअं सुचारित्तं ।
तं तस्स वि तारुण्णे विसयविरत्तत्तणं जायं ॥१३१॥
अण्णदिणम्मि मुणीसरगुणिज्जमाणं सुयं सुणंतस्स ।
कुमरस्स तस्स विमलं जाईसुरणं समुप्पण्णं ॥१३२॥
जाईसरणगुणेणं संसारासारयं मुणंतस्स ।
खवगस्सेणिगयस्स वि सुक्कज्झाणं पवन्नस्स ॥१३३॥
झाणानलेण कम्मिंधणनिवहं दुस्सहं दहंतस्स ।
केवलन्नाणमणंतं समुज्जलं तस्स संजायं ॥१३४॥
जइ ताव चरित्तमहं गहेमि ता मज्झ मायतायाणं ।
मरणं हविज्ज नूणं सुअसोगविओगदुहिआणं ॥१३५॥
तम्हा केवलकमलाकलिओ निअमायतायउवरोहा ।
चिट्ठइ चिरं घरंमि अ स कुमारो भावचारित्तो ॥१३६॥
कुम्मापुत्तसरिच्छो को पुत्तो मायतायपयभत्तो ।
जो केवली वि सघरे ठिओ चिरं तयणुकंपाए ॥१३७॥

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१ अ कुम्मापुत्तो सुणियतत्तो; ट कुम्मापुत्तो मुणेयव्वो. २ क परिपालिओ. ३ ज ब. विसयेसु विरत्तणं जाअं ४ त. गणिज्जभाणं. ५ ब. खवगस्सेणि गयस्स ६ ग जइ तवचारित्त. ७ क नियमायउवरोहो. ८ क ब घराचिय; ट घरे चिय. ९ ट ब भावचारित्ती.

कुम्मापुत्ता अन्नो को धन्नो जो समायतायाणं ।
बोद्दत्थं नाणी वि हु घरें ठिओऽन्नायवित्तीए ॥१३८॥
गिहवाससंठिअस्स वि कुम्मापुत्तस्स जं समुप्पन्नं ।
केवलनाणमणंतं तं पुण भावस्स दुल्ललिअम् ॥१३९॥
भावेण भरहचक्की तारिसमुद्धंतमज्झमल्लीणो ।
आयंसघरनिविट्ठो गिही वि सो केवली जाओ ॥१४०॥
वंसग्गिसमारूढो मुणिपवरे के वि दट्ठ विहरंते ।
गिहिवेसइलापुत्तो भावेणं केवली जाओ ॥१४१॥
आसाढभूइमुणिणो भरहेसरपिक्खणं कुणंतस्स ।
उप्पन्नं गिहिणो वि हु भावेणं केवलं नाणं ॥१२४॥
मेरुस्स सरिसवस्स य जत्तियमित्तं च अंतरं होइ ।
दव्वत्थयभावत्थयस्स अंतरं तत्तियं णेयं ॥१४३॥
उक्कोसं दव्वत्थयं आराहिअ जाइ अच्चुअं जाव ।
भावत्थएण पावइ अंतमुहुत्तेण निव्वाणं ॥१४४॥
अह मणुअखित्तमज्झे महाविदेहा हवंति पंचेव ।
इक्किक्म्मि विदेहे विजया बत्तीसबत्तीसं ॥ १४५ ॥
बत्तीसपंचगुणिया विजयाउ सयं हविज्ज सट्ठिजुअं ।
भरहेरवयक्खेवे सत्तरिसयं होड खित्ताणं ॥ १४६ ॥

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१ अ छ ट कुम्मापुत्तो अन्नो. २ ट त. ठिओ नाय ( न्याय ) वित्तीए. ३ ठ भावस्स दुलंह. ४ अ गिहवासो, ट घ छ गिहिवासो. ५ त व बसग्गसमारूढो. ६ क. ब. मुणिवरे; ट मुणीवरे. ७ त. विरहंतो. ८ अ. फ. ज. त. विजया इ सय ९ क सट्ठिसयं. १० अ ख क ग घ त ब. खित्ताणि, छ. खेत्ताणि.

उक्कोसपए लब्भइ विहरंतजिणाण तेत्थ सत्तरिसयं ।
इअ पासंगिअमुत्तं पकंतं तं निसामेह ॥ १४७ ॥
तत्थ य महाविदेहे सुपसिद्धे मंगलावईविजए ।
नयरी अ रयणसंचयनामा धणधन्नअभिरामा ॥१४८॥
तीए देवाइच्चो चक्कधरो तेअविजिअआइच्चो ।
चउसट्ठिसहस्सरमणीरमणो परिभुंजए रज्जं ॥ १४९ ॥
अण्णदिणे विहरंतो जगदुत्तमनामधेयतित्थयरो ॥
वरतरुअरप्पहाणे तीसुज्जाणे समोसरिओ ॥ १५० ॥
वेमाणिअजोइसवणभवणेहिं विनिम्मिअं समोसरणं ।
रयणकणयरुप्पमयप्पागारतिगेण रमणिज्जं ॥ १५१ ॥
सोऊण जिणागमणं चक्की चक्को व्व दिणयरागमणं ।
संतुट्ठमणो वंदणकए समेओ सपरिवारो ॥ १५२ ॥
तिक्खुत्तो आयाहिणपयाहिणं करिय वंदिय जिणंदं ।
जइजुग्गम्मि पएसे कयंजली एस उवविट्ठो ॥१५३॥

१ अ सत्तरीसयइ; ट ध त. तत्थ सत्तरिसिय. २ अ अप्पासंगिय; ग छ ज. इय पासगिय ३ क ग घ ज त ब. चउसट्ठिसहस्सरमणी, ख ट चउसठसहस्स. ४ ध वरतरुप्पअरप्पहाणे, ब वरतरुनिअरपहाणे; ग वरतरुवरअभिहाणे. ५ अ तेसुज्जाणे. च पुस्तके ' तीसुज्जाणे समोसरिओ ' इति चरण ' वेमाणिअ रुप्पमय ' इति चरणत्रयं च नोपलभ्यते लेखकप्रमादेन. ६ अ क त ब जोइसवरभवणेहिं. ७ म त. न रयणज्जुणरुप्प० ड रयणरययसुवण्णमय; अ रयणंजण; क रयणज्जणरुप्पमय. ८ ब जिणिंदं.

तत्तो भविअजणाणं भवसायरतारणिक्कतरणीए
धम्मं कहइ पहू सो सुहासमाणीइ वाणीए ॥ १५४ ॥
भो भो सुणंतु भविआ कहमवि निग्गोअमज्झओ जीवो ।
निग्गंतूण भवेहिं बहुएहि लहेइ मणुयत्तं ॥ १५५ ॥
मणुअत्ते वि हु लद्धे दुलहं पाविज्ज खित्तमायरिअं ।
उप्पज्जंति अणेगे जं दस्सुमिलक्खुयकुलेसु ॥ १५६ ॥
आयरियखित्ते वि हु पत्ते पडुइंदियत्तणं दुलहं ।
पाएण को वि दीसइ नरो न रोगेण रहिअतणू ॥१५७॥
पत्ते वि पडुतणुत्ते दुलहो जिणधम्मसवणसंजोगो ।
गुरु गुरुगुणिणो मुणिणो जेण न दीसंति सव्वत्थ ॥१५८॥
लद्धम्मि धम्मसवणे दुलहं जिणवयणरयणसद्दहणं ।
विसयकहपसत्तमणो घणो जणो दीसए जेण ॥१५९॥
सद्दहणे संपत्ते किरिआकरणं सुदुल्लहं भणिअं ।
जेणं पमायसत्तू नरं करंतं वि वारेइ ॥ १६० ॥

यतः—
प्रमादः परमद्वेषी प्रमादः परमो रिपुः ।
प्रमादो मुक्तिपूर्दस्युः प्रमादो नरकायनम् ॥ १६१ ॥
ते धन्ना कयपुन्ना जे णं लहिऊण सयलसामग्गिं ।
चइअ पमायं चारित्तपालगा जंति परमपयं ॥ १६२ ॥

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१ क धम्म रहेह. २ अ ज ब. समाणीए. ३ ग सुणंतमविया ४ अ ब निगोअ; स नीगोअ ५ ब बहुएहिं लहइ ६ ब. पट्टुत्तणत्ते ७ क गुरुगुणगुण्णो, अ ट गुरुगुणगुणिणो. ८ सच्चमामग्गिं.

इअ सुणिअ जिणवएसं सम्मत्तं के वि के वि चारित्तं ।
भावेण देसविरइं पडिवन्ना के वि कयपुन्ना ॥ १६३ ॥
इत्थंतरे–
कमलाभमरद्दोणदुमजीवा जे पुरा गया सुक्के ।
ते चविय भरहखित्ते वेयड्ढे खेअरा जाया ॥ १६४ ॥
चउरोवि भुत्तभोगा चारणसमणंतिए गहिअचरणा ।
तत्थेव य संपत्ता जिणंदमभिवंदिअ निविट्ठा ॥ १६५ ॥
त दट्ठूणं पुच्छइ चक्कधरो धम्मचक्किणं नाहं ।
भयवं केमी चारणसमणा सुमणा कओ पत्ता ॥ १६६ ॥
तो जिणवरो पयंपइ नरिन्द निसुणेहि चारणा एए ।
वेअड्ढभारहाओ समागया अम्ह नमणत्थं ॥ १६७ ॥
पुच्छेइ चक्कवट्टी भयवं वेअड्ढभरहवासम्मि ।
किं को वि अत्थि संपइ चक्की वा केवली वा वि ॥१६८॥
जंपइ जिणो न संपइ भरहे नाणी नरिंद चक्की वा ।
किं पुण कुम्मापुत्तो गिहवासे केवली अत्थि ॥ १६९ ॥
चक्कधरो पडिपुच्छइ भयवं किं केवली घरे वसइ ।
कैइइ पहू निअअम्मापिउपडिबोहाय सो वसइ ॥१७०॥

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१ क च छ व जिणिंद २ व. ता जिण ३ अ क ज त चक्कवट्टी य पुच्छइ; च. चक्कवट्टी पुच्छइ; ख घ ट. ते दट्ठूणं पुच्छइ चक्कधरो चक्किणं नाहं । ४ क ख ग घ त. जंपट.

पुच्छंति चारणा ते भयवं अम्हाण केवलं अत्थि ।
पहुणा कहिअं तुम्हं पि केवलं अत्थि अचिरेणं ॥१७१॥
सामिय सिवंगयगामिअ अम्हाणं केवलं कया अत्थि ।
इअ कहिए जगदुत्तमनामजिणिंदो समुद्दिसइ ॥१७२॥
जइआ कुम्मापुत्तो तुम्हाण कहिस्सई सयं चेव ।
महसुक्कमंदिरकहं तइआ भो केवलं अत्थि ॥ १७३ ॥
इअ सुणिअ मुणिअतत्ता तिगुत्तिगुत्ता जिणं नमंसित्ता ।
तस्स समीवे पत्ता चउरो चिट्ठंति तुसिणीआ ॥ १७४ ॥
ते ताव तेण वुत्ता भद्दा तुज्झं जिणेण नो कहिअं ।
महसुक्के जं मंदिरविमाणसुक्खं समणुभूअं ॥१७५॥
इअ वयणसवणसंजायजाइसरणेण चारणा चउरो ।
संभरिअपुव्वजम्मा ते खवगस्सेणिमारूढा ॥१७६॥
क्षपकश्रेणिक्रमः पुनरयम्–
अण० मिच्छ मीस सम्मं अट्ठ नपुंसित्थिवेय छक्कं च ।
पुंमवेअं च खवेई कोहाईए य संजलणे ॥ १७७ ॥
गइआणुपुव्वि दो दो जाईनामं च जाव चउरिंदी ।
आयावं उज्जोअं थावरनामं च सुहुमं च ॥ १७८ ॥
साहारणमपज्जत्तं निद्दानिद्दं च पयलपयलं च ।
थीणं खवेइ ताहे अवसेसं जं च अट्ठण्हं ॥ १७९ ॥

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१ अ फेनर्दी अत्थि. २ ब सिवपुर; ट सिवगइ. ३ अ त. तइआ भो. ४ च. खवयस्सेणि; घ सिवगस्सेणि; [illegible] खवगसेणी समारूढा. ५ क ज त पुंवेअं च. ६ अ घ साहारणपज्जंतं; [illegible] साहारणपज्जंतं; ज साहारणअपज्जत्तं. ७ [illegible] थद्दं.

वीसमिऊण निअट्टो दोहि अ समएहिं केवले सेसे।
पढमे निद्दं पयलं नामस्स इमाउ पयडीओ ॥ १८० ॥

देवगइआणुपुव्वी विउव्विसंघयणपढमवज्जाइं ।
अन्नयरं संठाणं तित्थयराहारनामं च ॥ १८१ ॥

चरमे नाणावरणं पंचविहं दंसणं चउविगप्पं ।
पंचविहमंतरायं खवइत्ता केवली होइ ॥ १८२ ॥

इअ खवगसेणिपत्ता समणा चउरो वि केवली जाया ।
ते गंतूण जिणंते केवलिपरिसाइ आसीणा ॥ १८३ ॥

तत्थुवविट्ठो इंदो पुच्छइ जगदुत्तमं जिणाधीसं ।
सामिअ इमेहि तुब्भे न वंदिआ हेउणा केण ॥१८४॥

कहइ पहू एएसिं कुम्मापुत्ताउ केवलं जायं ।
एएण कारणेणं एएहि न वंदिआ अम्हे ॥ १८५ ॥

पुच्छइ पुणो वि इंदो कइआ एसो महव्वई भावी।
पहुणाइट्ठं सत्तमदिणस्स तइअम्मि पहरम्मि ॥ १८६ ॥

इअ कहिऊण निउत्तो जगदुत्तमजिणवरो दिणयरो व्व ।
तमतिमिराणि हरंतो विहरंतो महिअले जयइ ॥ १८७ ॥

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१ ख ग व दोहिं समएहिं; ट दोही समएही. २ विउव्विअ. ३ क जिणंतं. ४ अ क ख घ व. परिसाय आसीणा ज ट परिसाए. ५ इयमार्या छ पुस्तके न दृश्यते. ६ ट महव्वए भावी. ७ क. ट. पहुणादिट्ठं.

तत्तो कुम्मापुत्तो गिहत्थवेसं विमुत्तु महसत्तो ।
गिण्हइ मुणिवरवेसं सविसेसं निज्जिअकिलेसं ॥ १८८ ॥
सुरविहिअकणयकमले अमले समलेवरहिअनिअचित्तो ।
आसीणो सो केवलिपवरो धम्मं परिकहेइ ॥ १८९ ॥
तथाहि–
दाणतवसीलभावणभेआ चउरो हवंति धम्मस्स ।
तेसु वि भावो परमो परमोसहमसुहकम्माणं ॥ १९० ॥
दाणाणमभयदाणं नाणाण जहेव केवलं नाणं ।
झाणाण सुक्कझाणं तह भावो सव्वधम्मेसु ॥१९१॥
कम्माण मोहणिज्जं रसणा सव्वेसु इंदिएसु जहा ।
बंभव्वयं वएसु वि तह भावो सव्वधम्मेसु ॥१९२॥
गिहवासे वि वसंता भव्वा पावंति केवलं नाणं ।
भावेण मणहरेणं इत्थ य अम्हे उदाहरणं ॥१९३॥
इअ देसणं सुणित्ता अवगयतत्ता य मायपिअरो वि ।
परिपालियचारित्ता वरसत्ता सुग्गइं पत्ता ॥१९४॥
अन्ने वि बहुअमविआ आयाणिअ केवलिस्स वयणाइं ।
सम्मत्तं च चरित्तं देसचरित्तं च पडिवन्ना ॥१९५॥

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१ च. कुम्मापुत्तो गिहित्थवेसं, ज कुम्मापुत्त विमुत्तगिहवास महासत्तो, त. कुम्मापुत्तो निमुत्तु गिहिवेस. २ अ पुस्तके तथाहीति न दृश्यते. ३ अ दाणसील्तवभावण. ४ छ च पुस्तकयोरन्त इयमार्या नोपलभ्यते. ५अ [illegible] भावा, घ भाव्वा. ६ अ ख च ज ट समायपियरो, छ समागया पियरो. ७ अ ख घ ट बहूमविआ. ८ देसविरत्त.

इद्दे बोहिअवहुअनरो कुम्मापुत्तो स केवलिप्पवरो।
केवलिपरिआयं पालिऊण मुचिरं सिवं पत्तो ॥१९६॥

कुम्मापुत्तचरित्तं वेरग्गकरं सुणेइ जो भविओ।
सो सव्वपावरहिओ अणंतमुहभायणं हवइ ॥१९७॥

सिरिहेमविमलसुहगुरुसीसिरिजिणमाणिक्कसीसराएणं।
रइअं पगरणमेअं वाइज्जंतं चिरं जयउ ॥१९८॥

॥ इअ कुम्मापुत्तचरित्तं समत्तं ॥

'अभयंकर' कुलणहयलठियभक्खर 'भक्खर' वरसूरीणं।
णत्तूण महोवज्झाय 'वासुदेव' वरविण्णूणं ॥ १ ॥

पुत्तेण उमापुत्तेण 'कासिणाहे'ण रयणयरम्मि।
सक्कयपागयअज्झावएण विज्जालए रण्णो ॥ २ ॥

सिस्साणं पढणत्थं अंगिलभासाणुवाअटिप्पीहिं।
पत्थावणेण परिसिट्टेण य जुत्तं करित्ताणं ॥ ३ ॥

वहुहत्थलिहिअपोत्थयरयणाओ सोहिअं य पयासेण।
पोत्थयमेयं य अज्झेऊणं सुहबोहअं हवउ ॥ ४ ॥

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१ क वहु बोहिअ; इ ज ट त. ट्त्र बोहिअ. २ अ सिरि विजयमाणिक्क ३ ज. ट. त. सीसरइणं. ४ अ. क वाइअंतं.

# परिशिष्टम्

(श्री धर्मघोषसूरिविरचिताया ऋषिमण्डलवृत्तौ द्वितीयखण्डे कूर्मापुत्रकथानकम्)

दोरयणिपमाणतणू जहन्नओगाहणाइ जो सिद्धो ।
तमहं तिगुत्तिगुत्तं कुम्मापुत्तं पणमामि ॥ (ऋषिमण्डल १२५)

व्याख्या—तमहं कूर्मापुत्रमपि नमस्करोमि । त कीदृशम् । तिगु-
त्तिगुत्तं त्रिभिर्गुप्तिभिर्गुप्तम् । त कम् । यः कूर्मापुत्रो जघन्यावगाहनायां
जघन्यदेहमाने सिद्धः सिद्धिं गतः । कीदृशः । दोरयणिपमाणतणू । द्वौ
रत्नी हस्तौ तत्प्रमाणं तनुर्यस्य । सिद्धौ गच्छतां जीवानामवगाहना
शरीरं त्रिधा—पञ्चशतधनुःप्रमाणदेहा मुक्तावुत्कृष्टावगाहना यान्ति जघन्या-
वगाहनायां द्विहस्तप्रमाणदेहा मुक्तौ यान्ति । तयोरन्तराले मध्यमावगाह-
नेति गाथार्थः ॥ भावार्थस्तु कथानकादवसेयस्तच्चेदम्—

दुर्गमपुरे पुराभूद् द्रोणनरेन्द्रः सुरेण सदृशबलः ।
पत्नी द्रुमाभिधास्यात्मजोऽभवद्दुर्लभस्त्वनघो ॥ १ ॥

कंदुकवन्निजचेटान् स लोठयन् अन्यनृपकुमाराश्च ।
स्वैरं चिक्रीड चिरं दुर्ललितः पूर्वपुण्यभरात् ॥ २ ॥

सुरनृपतिनतः सुगुरुः सुलोचनस्तत्र दुर्गिलोद्याने ।
समवासार्षीत्केवल (केवली) संशयहृद् युगवरो (गुरुवरो) न्येद्युः ॥

तत्रोद्याने यक्षण्येका नाम्ना च भद्रमुख्यभवत् ।
बहुशालाख्यवटद्रोरध क्षमासौधवासपरा ॥ ४ ॥

केवलिविद्विज्ञाताशेषपदार्थं समेत्य सा सुगुरु ।
पप्रच्छ भक्तिनम्र (नम्रा) सुलोचन प्रणतिमाधाय ॥ ५ ॥
मानुष्यपि पूर्वभवे मानवती नाम मुनिपतेभूव ।
प्राणप्रिया सुवेलाभिधस्य वेलधरसुरस्य ॥ ६ ॥
स्वल्पायु क्षययोगात्तादृक्पुण्यक्षयाच्च समकालं ।
भद्रमुखी नामाह मृत्वा यक्षण्यभूवमिह ॥ ७ ॥
सुवेलाख्य सुर स्वामिन्किमास्ते कथयेति मे ।
केवल्याह ततश्च्युत्वा भद्रे स त्वदनुद्रुत ॥ ८ ॥
द्रोणनृपस्य सुतस्स समस्ति सप्रति च वल्लभो जात ।
अस्मिन्नगरे सुलभो नाम्ना खलु दुर्लभोप्येष ॥ ९ ॥
एव निशम्य सम्यग् हृष्टा सा यक्षिणी गुरुं नत्वा ।
कृतमानवतीरूपा ययौ ततो दुर्लभसमीपे ॥ १० ॥
मनुजोत्क्षेपक्रीडापरायण त निरीक्ष्य सोवाच ।
रङ्कैरेभि किमहो मामनुधावाशु चेच्चित्तम् ॥ ११ ॥
स तामन्वचलत्तूर्णं निशम्येति च दुर्लभ ।
तपुर सापि धावन्ती तमानेषीद्वने निजे ॥ १२ ॥
बहुशालवटस्याधो वत्समानयति स्म सा ।
पातालविवियस्वर्णमणीमयमिम गृहम् ॥ १३ ॥
त मणीमयमालोक्य भवन भूपभूस्तत ।
विस्मितोचिन्तयदत्र केनानीतोस्म्यहं द्रुतम् ॥ १४ ॥
अथ विस्मितचित्ताय तस्मै भूपसुते मुदा ( भूपसुताय सा ) ।
विनिवेश्य स्वपल्यङ्के प्रतिपत्तिमथ व्यधात् ॥ १५ ॥

ततो भद्रमुखी देवी प्राह प्र हृष्टमानसा ।
प्राक् पुण्यायागत (पुण्येनागत) स्वामिन्नद्य दृष्टश्चिराद्भवान्॥१६॥
कुमारस्तामथालोक्य दृष्टेय क्वाप्यहो मया ।
विमृशन्निति सस्मार जातिं प्राग्जन्मन क्षणात् ॥ १७ ॥
तस्या प्राग्भवभार्यायामनुराग ततो दधौ ।
कुमार सुतरा यत्प्राक्स्नेहस्त्यक्तु न शक्यते ॥ १८ ॥
अशुभा पुद्गलान्हृत्वा क्षिप्त्वा च शुभपुद्गलान् ।
तत्तनौ यक्षिणी तेन साक भोगान्भुनक्ति सा ॥ १९ ॥
इत शोकाकुलैनैतत्पित्रा स च्यनलोकित ।
सर्वत्रापि न लभ्योय लभ्यते क सुरैर्हृतम् ॥ २० ॥
विमुक्ताहारयो राजराज्ञ्यो पुत्रवियोगत ।
केवल्यकथ्यतात्मीयपरीवारेण सोऽद्भुत ॥ २१ ॥
ततोर्तिव वियोगार्तौ गत्वा केवलिसन्निधौ ।
अपृच्छता यथास्थानमुपविश्येदमादरात् ॥ २२ ॥
स्ववशो रक्षणे केनापहृतो दुर्लभोङ्गज ।
भगवानो तत कृत्वा कृपामिति निवेदय ॥ २३ ॥
ज्ञान्याह वा कुमार स यक्षिण्यापहृतोधुना ।
ज्ञानी ताभ्या पुन पृष्टस्तत्स्वरूप जगौ तत ॥ २४ ॥
मिलिष्यति कदा नौ स स्वामिंस्तावूचतु पुन ।
इह भूयो यदैष्याभो मिलिष्यति स वा तदा ॥ २५ ॥
सविग्नौ ताविति श्रुत्वा दुर्लभानुजमा मनं ।
न्यस्य राज्येथ भेजाते चारित्र ज्ञानिनोन्तिके ॥ २६ ॥

विजहतु सम देशानुदेश ज्ञानिनामुना ।
परीसहसहौ तप्यमानौ पोषव्रतोद्यतौ ॥ २७ ॥
पुनरप्यागमत्तत्र दुर्गमे नगरे क्रमात् ।
केवली दुर्गिलोद्याने सम साम्या कदाचन ॥ २८ ॥
अल्पमायु कुमारस्यावधेर्मत्वाऽऽय यक्षणी ।
समागत्य ततोऽपृच्छज्ज्ञानिन सत्वर तदा ॥ २९ ॥
आयुर्वर्धयितु स्वल्प कथ चिच्छक्यते विभो ।
सधाद्युमीशतेर्हन्तोप्यायुर्नोहेति केवली ॥ ३० ॥
श्रु वैतद्गष्टसर्वस्ववन्निरुत्साहमानसा ।
यक्षिणी स्वगृह प्राप्ता पृष्टाचा कुमरेण सा ॥ ३१ ॥
खिन्नवद् दृश्यसे किं त्व सावादील्लात्र कारण ।
सादर च तत पृष्टा केवलिप्रोक्तमाह सा ॥ ३२ ॥
तत सवेगमापन्न प्राह केवलिसंनिधौ ।
प्रिये मा नय तूर्णं सानैषींत्तं ज्ञानिसंनिधौ ॥ ३३ ॥
ज्ञानिनं त प्रणम्यैष न्यषीदत्पुरस्तत ।
भारोदिपाता त वीक्ष्य पितरावस्य मोहत ॥ ३४॥
वदस्व पितरावेतौ इत्येव प्राह केवली ।
कथयामास पृष्ट सन् तत्स्वरूप च केवली ॥ ३५ ॥
सोत्कण्ठ कुमर प्रागवदालिङ्ग्य पितरौ निजौ ।
रुदन्निराम यक्षण्या कथादथ न्यवार्यत ॥ ३६ ॥
स्ववशानवस्के त साश्रुदृशौ तस्य निमार्य च ।
ज्ञानिकमाब्जमूले च न्यवेश्यत पुनस्तया ॥ ३७ ॥

व्यधात्स केवली मोहविषपीयूषसंनिभां ।
तत्काले तत्प्रबोधाय देशनां धर्मपेशलां ॥ ३८ ॥
यक्षणी तन्निशम्याथ लेभे सम्यक्त्वमादरात् ।
गुर्वन्तिके व्रतं भेजे पृष्ट्वा तां कुमरस्वसौ ॥ ३९ ॥
तपस्तीव्र प्रकुर्वाणः परीषहसहः सदा ।
चतुर्दशापि पूर्वाणि कुमारर्षिः पपाठ स ॥ ४० ॥
कुमारपितरः कालं कृत्वायुः पूर्तितः क्रमात् ।
विमाने मन्दिराख्ये ते महाशुक्रेऽभवन्सुरा ॥ ४१ ॥
वैशाख्यां कमलाख्या स्त्री भूत्वा सा यक्षिणी ततः ।
नूनं भ्रमरभर्त्री सा विमानेऽत्र सुरोऽभवत् ॥ ४२ ॥
श्रियो गृहमितो राजगृहं पुरवरं स्थितं ।
महेन्द्रसिंहस्तत्रासीन्नृप सिंह इवोत्कटः ॥ ४३ ॥
कूर्मादेव्यास्तु तत्रास्य पत्न्याः कुक्षाववातरत् ।
भवनस्वप्नमन्वाख्यच्च्युत्वा स कुमरामरः ॥ ४४ ॥
पत्युस्तं स्वप्नमाचख्ये कूर्मादेवी प्रगे मुदा ।
राजा वक्ति प्रिये भावी श्रीणां भवनमङ्गजः ॥ ४५ ॥
वहती हृष्टचित्ता सा गर्भं धर्मागमश्रुता ।
प्राक्पुण्योद्भवकं हार्दप्रीतिकृद्दोहदं दधौ ॥ ४६ ॥
षड्दर्शनीगतान्सूरीनाहूयनृपतिः स्वयम् ।
श्रावयामास तां राज्ञीं तत्तद्धर्मागमं सदा ॥ ४७ ॥
स्वं स्व हिंसात्मकं धर्मं तेनु पञ्चापि ते तदा ।
श्रावश्रावमियं खेदमेदुराभवद् भृशं ॥ ४८ ॥

भक्त्याह्वयत्ततो जैनान्मुनीन्धर्मागमं ततः ।
अश्रावयन्नराधीशस्ता राज्ञीं मुदिताशय ॥ ४९ ॥
सर्वजन्तुदयासारं शृण्वन्त्यागममार्हतं ।
परमानन्दगा स्व सा मेने संसारमास्थिता ॥ ५० ॥
नवमासेष्वथो ह्यर्धाष्टमेषु दिवसेषु सा ।
अजीजनत्सुतं राज्ञी मेरुचूला सुरद्रुवत् ॥ ५१ ॥
मानातिगानि दानानि ददान काममर्थिनां ।
महाजन्मोत्सवं चक्रे तस्य भूमिपतिर्मुदा ॥ ५२ ॥
सुदोहदानुसारेण महोत्सवपुर सर ।
तन्नाम निदधे भूमान् धर्मदेव इति स्फुट ॥ ५३ ॥
पुनरल्पने कूर्मापुत्र इत्यजनिष्ट स ।
पाल्यमान शिशु पञ्चधात्रीभिर्वृद्धिमागमत् ॥ ५४ ॥
प्राक्चेटबधनक्रीडोपात्तकर्मनिबन्धनात् ।
द्विहस्तोर्ध्वतनुर्जज्ञे स कुमारशिरोमणि ॥ ५५ ॥
सकला स कला कालादचिराच्च कलाभृत ।
स जग्राह मृजामात्रायथादर्शासिला प्रभा ॥ ५६ ॥
भृगमेव वशी जज्ञे प्राग्भवाभ्यस्तसयमात् ।
यौवनस्थोपि भोगेच्छाविमुख सर्वदा पुन ॥ ५७ ॥
कदाचिज्जिनसिद्धान्त शृण्वानो यतिना गणात् ।
स जातिस्मरस्चापि मयैष प्रागिति श्रुत ॥ ५८ ॥
तत सर्वाणि कर्माणि क्षपकश्रेणियोगत ।
निम्वा स केवलज्ञान प्राप मोक्षनिबन्धनम् ॥ ५९ ॥
चेद गृह्णाम्यामि चारित्र व्यवहारहते तत ।
दक्षम्फोटादिना नून पितरौ ह मरिष्यत ॥ ६० ॥

तिष्ठाम्यज्ञानवृत्त्याहं प्रत्नोधायानयोस्तत ।
तस्याविति स भगवान् कूर्मापुत्रो हि मन्दिरे ॥ ६१ ॥
इतो विदेहेष्वस्ति पुरी सुरपुरीसमा ।
सन्मङ्गलावती नाम निजये रत्नसंचया ॥ ६२ ॥
तत्रादित्य इवोजस्वी देवादित्याभिधोभवत् ।
चक्री साधितसंपूर्णविजयाखिलभूपतिः ॥ ६३ ॥
जगदुत्तमनामार्हन् जगत्यां विहरन्नित ।
पुरीपरिसरारन्यां तस्यां च समवासरत् ॥ ६४ ॥
समागाद्वन्दितुं तीर्थंकरं तत्र च चक्रभृत् ।
कृताञ्जलिर्यथास्थानं निषसाद यथाविधि ॥ ६५ ॥
कमलाभ्रमरद्रोणद्रुमदेवीसुरा इत ।
वैताढ्ये भारते जातास्च्युत्वा खेटनृपागजा ॥ ६६ ॥
चत्वारोपि व्रतं लब्ध्वा चारणश्रमणास्तिके ।
तदा वन्दितुमीयुस्ते जगदुत्तमतीर्थपम् ॥ ६७ ॥
प्रणम्यैरुपविष्टेषु चक्री पप्रच्छ तीर्थपम् ।
धर्मांशा इव केत्वेषु कुतोमी चारणर्षयः ॥ ६८ ॥
वैताढ्याद् भारतादेते स्वाम्युक्ते प्राह चक्रभृत् ।
अस्त्यर्हन्केवली चक्री वा विभो भरतेधुना ॥ ६९ ॥
निमुराह जिनश्चक्री ज्ञानी त्विह न कोप्यहो ।
कूर्मापुत्रः परं राजगृहेस्ति स तु सर्ववित् ॥ ७० ॥
व्रती स किं न चत्र्युक्तेर्हन्नाहाघविवर्जित ।
स्वपित्रो प्रतिबोधाय गृहे तिष्ठत्यसौ चिरम् ॥ ७१ ॥
चारणा प्राहुराकर्ण्य यदर्हन्नुपस्यते न वा ।
केवलं नो जिन प्राह नूनमुपस्यते शुभाः ॥ ७२ ॥

प्राहुस्ते नु कदा स्वामिन् स्वामी प्रोवाच हे शुभा ।
तन्मन्दिरकथा कूर्मापुत्रादिच्छत भो यदा ॥ ७३ ॥

विस्मितास्ते ततो नत्वा जिन चारणसाधव ।
कूर्मापुत्रान्तिके गत्वा यावन्मौनेन सस्थिता ॥ ७४ ॥
प्रोक्तास्ते तावता तेन भद्रास्तीर्थंकरेण व ।
मदिर तदनाख्यात त महाशुक्रग स्फिल ॥ ७५ ॥
निशम्यैवमिमे जातजातिस्मृत्या शुभाशया ।
केवलज्ञानिनो जाता क्षपकश्रेणिसश्रयात् ॥ ७६ ॥
जिन गत्वाथ ते तस्थु पुन केवलिपर्षदि ।
हरिराह ततोऽर्हन्त नानमन् किमिमेऽधुना ॥ ७७ ॥
स्वाम्याहैषा समुत्पन्न कूर्मापुत्रादि केवल ।
जगादेन्द्र कदा कूर्मापुत्रो भावी महाव्रती ॥ ७८ ॥
सप्तमेऽह्नि दिनादस्मात्तृतीयप्रहरे हरे ।
गृहीष्यति मुनेर्वेष कूर्मापुत्रो हि केवली ॥ ७९ ॥
पितरौ स्वौ क्रमात् कूर्मापुत्रस्तु भगवानित ।
सबोध्य प्रापयद्दीक्षा दाना इति महत्तरा ॥ ८० ॥
कूर्मापुत्र केवली भव्यलोकासबोध्य स्वैर्वाग्विलासैरनेकान् ।
शैलेश्या स्वमरिकर्माशेष क्षिप्त्वा क्षिप्र प्राप मोक्ष चिदात्मा ॥ ८१ ॥
कूर्मापुत्रचरित्र पवित्रमाकर्ण्य भो जना भविन ।
शिवसुखदायिनि धर्मे यत्न कुरुतामित सतत ॥ ८२ ॥

॥ इति कूर्मापुत्रर्षिकथानक समाप्तम् ॥

# Notes.

St 1. The stanza is as usual a benedictory stanza serving the purpose of benediction as well as that of the introduction of the topic The word असुर refers to Bhavanapatis and others. The *reading* कुम्मापुत्तस्स चरियं *is metrically* correct, only there is the *omission of the nasal* after य which might be looked upon as archaic. वुच्छामि corresponds to Sk वक्ष्यामि Hemachandra in his grammer ( 8. 3. 171 ) has mentioned वोच्छं as a special irregular form for वक्ष्यामि. It appears, however, that वोच्छामि also was used for वोच्छं and वुच्छामि is only another form for वोच्छामि

St. 2 गुणसिलए (Sk गुणशिलपके) in the garden named गुणशिलपक, or it may be the name of a temple. गुणनिलए (Sk गुणनिलये) in the house or temple ( निलय ) of the Yaksha named गुणशिल shortened as गुण The word may also mean " abode of *merits* " समोसढो (Sk समवसृत ) arrived, came.

St. 3 समोसरण *or* समवसरण Assembly of gods men and animals where the Tirthankara gives religious sermons The extent of the ground for the assemblages is given as one Yojana. There are three enclosures one within the other. The innermost one, made up of gems, has the pulpit for the Tirthankara and it is

prepared by Vimanavāsi gods, the middle one, made up of gold, is prepared by Jyotishka gods, while the external one made up of silver, is prepared by Bhavanapati gods The assemblage consists of twelve Parshads or groups · 4 of four kinds of gods, 4 of four kinds of goddessess, 1 of Sadhus, 1 of Sadhvis, 1 of Shravaks, and 1 of Shravikas There are many other minute details given in various books such as Rājapras'niya-sutra and the like.

St 4 निविट्ठो (Sk. निविष्ट) Took his seat on the throne समुद्दगंभीर As profound as the sea. दाणाइ० (Sk. दानादिचतुष्प्रकार) The four constituents of धर्म are दान, तप., शील and भावन (as described in the next stanza) The धर्म is expounded in four directions east, south, west and north respectively with his four forms in the four respective directions by the Lord who is possessed of the four मूलातिशयs or principal excellences ज्ञानातिशय (knowledge *par excellence*), अपाया पगमातिशय (complete freedom from obstacles like faults & diseases), पूजातिशय (*highest worship*) and वचनातिशय (the most efficient speech which is *intelligible to all beings*)

St 5 दाण (Sk. दान) Charity. It is described to be of 5 kinds–अभयदान (vouchsafing safety to all living beings), सुपात्रदान (charity to deserving

people like monks and nuns), अनुकम्पादान (morsels money etc. given out of compassion for their distress to beggars, defective persons, dogs, etc.), उचितदान [ *gifts to brothers, sisters,* and those who sing the praises of Deva, Guru, Dharma &c.) and कीर्तिदान (gifts for being famous given to bards, singers etc.). तव (Sk. तपस्) is described to be of 12 kinds characterized by fasts and the like. सील (Sk. शील) is the contented attitude of the mind by the restriction of the various bodily enjoyments and desires. cf. सील चित्तसमाहाणलक्खण भण्णए एवं. भावण (Sk. भावन or भावना) denotes literally here the mental condition. There are innumerable mental conditions different in different moments giving rise to different kinds of कर्म *which tie down the soul.* cf. जं जं समय जीवो आवस्सइ जेण जेण भावेण। सो तंमि तमि समये सुहासुहं बंधए कम्म ॥ It appears that the four constituents of धर्म viz, दान, तप: शील and भावन when practised according to scriptural directions make a man pre-eminently religious in body, mind and speech. The mind, of course, being the *most important factor, capable of* governing speech and the body, भाव the mental condition, given rise to by the intellect which has correctly grasped the religious tenets, is looked upon as the most powerful. cf. मन एव मनुष्याणां कारणं

बन्धमोक्षयो ॥ मुणेयव्वो (Sk ज्ञातव्य ) जाण् and मुण् are given as Prakrit roots in the sense of Sk. ज्ञा to know

St ॥ भवुदहितरणी (Sk भवोदधितरणि ) Boat to cross the ocean of worldly existence सग्गापवग्ग० (Sk स्वर्गापवर्गपुरसरणि ) Road to the city of Heaven or Liberation भविआण० (Sk भव्यानां ) भव्यजीव as opposed to अभव्यजीव is an individual who, being fully religious and meritorious is possessed of भव्यता fitness to go to the place of Liberation, and hence ॥ capable ॥ obtaining his desire on a mere contemplation of it, just as one obtains his contemplated desire by grasping the Chinta mani gem in his hand

St 7 भावेण (Sk भावेन ) The word भाव here refers to क्षायिकभाव the mental condition which is characterized by a complete destruction ( क्षय ) of all कर्म Because भाव is the most important of all, therefore, सम्यग्दर्शन ( right doctrine ) which is only an excellent भाव is more important than सम्यक्चारित्र cf दंसणभट्ठो भट्ठो दसणभट्ठस्स नत्थि निव्वाण ॥ It was on acount of the presence of this excellent mental condition that the hero of the story, the son of Kurma got Liberation although he did not follow the order of monks

तेण कालेणं–In this prose passage which is almost a quotation from Sutra Literature

describing the usual way in which the leading Ganadhara Gautama is represented to be questioning Mahavîra Swâmi, the writer follows the Sutra style and the language is Ardha-Magadhi and not the Maharashtri in which all the verses of the present narrative are written. तेण कालेण--It is usual in the Sutra Literature to read a nasal after the affix ण of the Instrumental sing and the Genetive plural as also after the affix सु of the Lacative plural and हि of the Instr plural काल refers to the era, viz the fourth part of the present अवसर्पिणी which is known as दुषमासुषमा समय is a smaller period of काल समण (Sk श्रमण) monk or ascetic, from the root श्रम् to toil or to perform penance It is also explained as स + मन (possessed of a healthy mind) or सम + मन (possessed of an equanimous mind भगव (Sk भगवान्) possessed of भग which word has got many senses—knowledge, great penance, fame (esp due to the capacity of removing natural antipathy), apathy to worldliness liberation, appearance, extraordinary enthusiasm, strong desire to be free glory, religion and prosperity महावीर Proper noun singifying the difficult conquest of the invincible inner enemies जेट्ठ (Sk ज्येष्ठ) Seniormost

सत्तुस्सेहे (Sk सप्तोत्सेध) lit Seven in height i e who was seven hands tall समचउरस० (Sk

समचउरंससंठाणसंठिय ) Possessed of a bodily frame which was quite proportionate being characterized by four ends of the body which were quite equidistant. While he had the *sitting* posture पर्यंकासन or पद्मासन, he had the following distances quite equal—1 the distance between the two knees, 2 the distance between the seat and the top of the forehead, 3 the distance between the *right* shoulder and the left knee, and 4 the distance between the left shoulder and the right knee This is the way in which usually the समचतुरस्रसंस्थान is described Literally, however, चतुरस्र means a four-sided figure or, a quadri *lateral* and *समचतुरस्र means a figure with four* equal sides i. e a square संस्थान means bodily posture The meaning hence may be—who, while sitting in the पद्मासन posture had the square formed by the four sides, (1) the distance *between the two knees, (2) the* distance between the right knee and the right shoulder, (3) the distance between the two shoulders and (4) the distance between the left shoulder and the left knee

वज्जरिसह० (Sk. वज्रऋषभनाराचसंहनन ) The words वज्र, ऋषभ and नाराच have special senses in the Āgama literature viz. nail, plank and fastening down, respectively, cf. रिसहो य होइ पट्टो

वज्ज पुण खीलिय वियाणाहि। उभयमकडवधो नाराय त वियाणाहि The build of the body is described to be of six kinds –वज्रऋषभनाराचसहनन, ऋषभ नाराचसहनन, नाराचसहनन, अर्धनाराचसहनन कीलिका-सहनन and सेवार्तसहनन. सहनन means arrangement of bones In the strongest build called वज्रऋषभ नाराचसहनन, the सहनन or the arrangement of the bones is fixed as it were by वज्र ( nails ) as well as by ऋषभ ( band ) as well as by नाराच or मर्कटबन्ध (light fastening of bones) on both the sides In short, वज्रऋषभनाराचसहनन is a build of the body, where pairs of bones have a band of a third bone round them and are held fast by a nail of bones on each side For details see धर्मग्रन्थ I 38–39

कणयपुलय० ( Sk. कनकपुलकनिकषपद्मगौरे ) has been explained in more than one way in the old Gujarâti commentary (1) As fair ( गौर ) as the line on a touch–stone ( निकष ) of a piece ( पुलक ) of gold ( कनक ) or as fair as a lotus ( पद्म ); 2 As fair ( गौर ) as the vividness ( पद्म ) of the line on a touch stone ( निकष ) of the excellent colour ( पुलक ) of gold and other metals ( कनक ); (3) as fair ( गौर ) as saffron ( पद्म ) or colour ( निकष ) of particles ( पुलक ) of gold ( कनक ) दित्ते (Sk दीप्त ) furious, so as to burn the wood of action तत्ततवे (Sk तप्ततप ) who has per-

formed austerities burning the 8 kinds of karman घोरगुणे (Sk घोरगुण) The मूलगुणs and उत्तरगुणs are referred to as घोरगुणs उच्छूढसरीरे (Sk उत्क्षिप्त शरीर) who has given up every care for the body. The word उच्छूढ has been explained as उत्क्षिप्त by हेमचन्द्र while the commentators render it as उज्झित संखित्त० (Sk संक्षिप्तविपुलतेजोलेश्य) who had in his body a mighty lustre lying dormant (सखित्त) (as a result of his austere pernance) The word लेश्या is generally used in the technical sense of the good or bad soul-development possessed of various colours ranging from white to black in accordance with the nature of the development Here it is used in the simple sense of the burning power, latent in the body rising as a result of mighty penance चउद्दसपुव्वी (Sk. चतुर्दशपूर्वी) who was possessod of the knowledge of the 14 Purvas The twelfth Anga of the Jain Canon believed as lost long ago was called दृष्टिवाद It consisted of five parts viz (1) परिकर्म (2) सूत्र (3) पूर्वानुयोग (4) पूर्वगत (5) and चूलिकाशिखर Out of these पूर्वगत, which constituted a large portion of the दृष्टिवाद consisted of the 14 Purvas which gave the abstract of the eleven Angas in an easy language as well as the tenets of all the important rival schools. The epithet चउद्दसपुव्वी is found used in connection with great scholars and भद्रबाहु is

believed *to be the last of those who knew* the Pûrvas चउणाणोवगए-(Sk चतुर्ज्ञानोपगत) who was possessed of the four kinds of knowledges-मति direct knowledge through senses or mind, श्रुत knowledge resulting from reading or hearing the Scriptures, अवधि knowledge of tangible things in a limited sphere without the aid of the senses *or mind*, मनःपर्याय *knowledge of the thoughts* and ideas in the minds of other sentient beings in a limited sphere without the aid of the senses or mind. He was not possessed of only the fifth or last kind of knowledge viz केवलज्ञान-the simultaneous knowledge of all past, present and future objects, which has got no limitations -सव्वक्खर० (Sk सर्वाक्षरसन्निपाती) who had the knowledge of all combinations of letters i. e of all words The word can also be taken as श्रव्याक्षर० whose sound of letters, i e voice, was pleasant to the ears

पयहि० It is mentioned in the Kalpa-Sutra that 500 monks took the Diksha of ascetic life from महावीरस्वामी at the time when Gautama took it छट्ठछट्ठेण (Sk षष्ठषष्ठेन) by repeated fasts of two days each उड्ढजाणू ( *in the foot-note* ) Sk ऊर्ध्वंजानु sitting in the उत्कुटुक posture where both the knees are turned upwards and the head downwards, so as to be able to see in a limited

sphere only झाण॰ (in the foot-note) Sk. ध्यानकोष्ठोपगत -possessed of a stock-house for his धर्म and शुक्ल meditations (ध्यान) which were stored up by him as people would store corn in granaries (कोष्ठ)

जाय॰ (in the foot-note) Tho words जात, सजात, उत्पन्न and समुत्पन्न are almost synonymous with a slight difference in degree they may refer respectively to the four stages of मतिज्ञान viz अवग्रह indeterminate knowledge, ईहा guess, अपाय determinate knowledge, and धारणा retentive knowledge श्रद्धा, संशय, and कुतूहल are the three mental attitudes when one is anxious to know something and inclined to making inquiries उट्ठाए उट्ठेइ- Sk. उत्थया उत्तिष्ठति) lit stands by getting up It is the usual expression in the Sutras referring to standing posture

आयाहिण॰ (Sk. आदक्षिणप्रदक्षिणा) प्रदक्षिणा means going round an idol etc keeping the object to our right आदक्षिण means beginning the प्रदक्षिणा at the right hand of the object पजंलिउडे (in the foot-note) Sk. प्राञ्जलिपुट (प्रधान प्रति कृत अञ्जलिपुट येन) with his hands folded on the head पागरेइ-(Sk. व्याकरोति) Expounds or explains

St S The reading समगमचित्त of the Mss may mean with mind characterized by समता or

equipoise णिसामेह–(Sk निशामयत–शृणुत ) The *plural* is *to show honour*

St 9 मज्झयारम्मि–मज्झआर appears to be a देशी word for मध्य centre, middle.

St 11. *The story of* उमा and शंकर and *that* of रमा and वासुदेव are quoted here as characteristic instances to illustrate the excessive mutual love and regard of the king and the queen The Jain version of the stories as given by the Gujarati commentary is not much different from that of the Hindu Puranas, it appears in fact to be taken from the Puranas and slightly adapted —On *the bank of the Gangā, there* lived the king named दक्षप्रजापति who had one hundred daughters out of whom he gave twenty seven to the moon and all the rest except one, उमा, to other fit persons No suitable husband *being found for* उमा *easily, she was given to* ईश्वर or शङ्कर who had a peculiar bodily form besmeared with ashes and holding skulls, potsherd etc Daksha once performed a sacrifice where he called all his sons-in-law, except नारद and शंकर *whom he looked upon as very ugly At the pressure* of उमा, शंकर, however, went to the place of दक्ष but he and उमा were not received *well* They became angry and उमा flung herself into the sacrificial fire, at which शंकर flung the Fire in

and dispersed the people Full of ardent love for उमा, शकर could not live without her With nactar he revived उमा and gave half of his body to her Since then शंकर came to be called अर्धनारी नटेश्वर The story of रमा and वासुदेव can thus be sketched—There was once a king named वासुदेव in the city of Purimatala He once saw the beautiful daughter named Lakshmi of Seth Kamal and fell at once in love with her He married her and became so much enamoured of her that he became careless about his kingdom, and the expostulations of his prime minister even were of no avail After some time Lakshmi died At the news the king became unconscious People asked the king to cremate her The king said that she was not dead but only quiet and motionless in anger All the devices of the minister, such as messengers or letters being reported to the king as sent from heaven by the queen, failed to bring the king round to his routine life The minister at last dressed a courtezan in the gorgeous dress which the king had handed over to a merchant for being taken to Heaven for Lakshmi, and said that Lakshmi had come down to the earth and stood waiting in the garden The king became full of joy and went to the garden, but found the queen's complexion fair instead of

dark. On the minister explaining the change as due to Indra's favour the king brought the woman as queen to the city and lived in her company for many years As a result of his delusion, after death, he was born in Hell suffering from various tortures and miseries

St 12 The reading गुणमणिभंडारो means storehouse of the gems in the form of his *superb qualities*

St 13 उच्छालिंतो (Sk उत् + शालयन्) raising up and hurling away

St 15 जक्खिणि (Sk यक्षिणी) female यक्ष. The form जक्खणी found in some Mss is rarely used Probably it is based upon the word यक्षणी used by शुभवर्धनसूरि See परिशिष्ट (St 4,7 24,29 etc) The Yakshas *form a section of the Vyantara gods* The reading बहुसालरुक्खवास means living in a mansion underneath many S'âla and Banian trees

St 17. परिभुग्गा (Sk परिभोग्या) Wife Lit a person to be enjoyed

St. 18 कहिं गइ (Sk कया गत्या) In what condition of life

St. 19 The reading मुहर meaning मुखर garrulous is evidently not a good one

St. 21 तल्लिच्छ is a Deshi word in the sense of 'engaged in' It may be probably akin to the

Sanskrit word तद्विच्छ रवरमणेण-रवरमण lit. means play or sport of wretched persons

St 22 विचित्तचित्तंमि (Sk विचित्रचित्रे.) Both the words विचित्र and चित्र are synonymous, meaning wonderful The expression means ' anxious to see strange and wonderful things." चवल agitated by, ruffled by

St 25 घोरणि (Sk घोरणी) Line, row विच्छुरिअ (Sk विच्छुरित) pervaded by

St 26 पुत्तलिया (Sk. पुत्रिका) A statue, a doll. The reading पुत्तलियाहेलिमोभियपत्तेय may mean with every pillar decorated by the sportive appearance of dolls placed on each pillar made up of gems सदोह collection group

St 27 चुज्ज is a Deshi word meaning wonder The reading इअ चिंतओ लग्गो may mean इति चिंतायां लग्न Began to think

St 30 सुयपत्थो (in the variant) Sk सुकृतार्थः Standing for सुकृतस्य अर्थ The fruit or result of my good actions is well obtained to-day i e I have achieved the fruit of my good actions to day The word अन्नुमय stands for Sk ऋजुमते simple minded sir

St 3° ऊहापोहवसा ( Sk ऊहापोहवशात् ) On account of surmises and countersurmises 'Can it be so' is the nature of guess, or doubt or surmise ( ऊह ) which generally occurs at the sight of an

object suddenly seen and appearing similar to one previously seen Immediately a counterthought arises—it cannot be so, how can it be so? which can be called अपोह ऊह technically means doubt and अपोह *determination The word* पअस्स *is to* be construed with जाईसरण in the next line Remembrance requires some incentive just as a similar object or the like Here the consideration of whether she was seen before or not, revived his memory and there arose in him the remembrance of his actions in his previous existence जाईसरण (Sk जातिस्मरण) पूर्वजन्मस्मरणम्

St 34 जाइसरणेण० This stanza is not *found* in the manuscripts अ and ग For the story also, the stanza is not very necessary There is no *propriety in the Prince's communicating the inci*dents of his previous existence to the woman who already had known them by Avadhijnana

St 35 नियसत्तीप—The gods have got the power of removing from bodies bad material particles and replacing them with good or auspicious ones The Yakshiṇī does this with a view to make the prince a suitable consort

चउहिं ठाणेहिं० This is not an actual quotation from the Sthanangasûtra but a summary of a long passage therein describing the co habitation of gods with living beings There

are given here four ways of the co habitation of gods—(1) a god with a goddess (2) a god with an Ãudarıka *female* (*human being or lower animal*) when there arises in the god that kind of desire (3) a male (human being or lower animal) with a goddess when there arises in her that kind of desire and (4) a male (lower being or animal) *with an* Áudarıka female The co-habitation of the Yakshini and the prince falls into the third variety. When a deity knows of the feeling of love in a man for her she bears the उत्तरवैक्रियिकशरीर (a body different from her natural *one*), *removes the gross matter* from the body of the man and replaces it with fine matter which causes him no trouble, making him thus fit for enjoyment See Stanza 35 where असुभ means gross and सुभ means fine भज्जा (Sk भार्या) wife विलसंति enjoy themselves

St 37 सोहन्ति (Sk शोधयन्ति) make a search सुद्दिमत्त (Sk शुद्धिमात्र) mere information

St 38 The first line gives a general observation in the interrogative tone—is it possible for human beings to get back what has been taken away by gods ? The second line furnishes the reason for it viz the presence of difference between their respective powers and capacities.

St. 40 पयंपइ (Sk. प्रजल्पति.) पयंप् is a special Prakrit root for प्रजल्प् to talk. सुणेह सयणेहिं सावहाणा०—Attempts at tautaphony such as यमक (alliteration) and अनुप्रास (recurrence of the same sound) appear to be a peculiarity of the writer's style. वंतरी (Sk. व्यतरी) a female belonging to the व्यन्तर variety of gods also designated as वाणमंत, वाणमंतर or वाणवंतर

St. 41 अच्छरिअविम्हिया (Sk आश्चर्यविस्मिता) Struck with wonder. The phrase involves tautalogy. For the word अच्छरिअ see Hem. grammar (VIII, 2-67). The Stanzas चत्तारि पंच० and पंचसु जिण० appear to form no part of the genuine text as they are a mere quotation from आगम (cf. रायपसेणीयसुत्त. Sūtra 66) to adduce the reasons for gods avoiding paying a visit to the mortal world. Gods pay a visit to the mortal world only under exceptional circumstances such as the five auspicious events of Tirthaṇkaras' lives ( fall to mortal world, birth, initiation, Omniscience and Liberation ), the power of penance of great ascetics and the ardent love for a human being in past existences.

St. 44. तीसे जम्म० (Sk. तस्याः जन्मान्तरस्नेहादि.) Then the Kevalajnāni related to them the account of her love for their son on hearing

which, they exclaimed—very powerful is the result of deeds बिंति is equal to Sk. ब्रुवन्ति

St 46 संविग्गा (Sk. संविग्ना = उद्विग्ना) उद्वेगमापन्ना Became disgusted with worldly life लहुपुत्त (Sk. लघुपुत्र) younger son. For the sake of metre the case termination is omitted चरण=चारित्र=संयम Ascetic life

St 47 दुक्करतव॰ The stanza refers to the most important necessities of the ascetic life such as practising very difficult penance, taking food absolutely free from the 42 faults of food freedom of mind from attachment and love and *observance of the three Guptis or protections* निस्संगरागचित्ता is rendered in old Gujarati gloss as "with mind free from love and hatred" It is doubtful if रत्त could mean hatred

St 49 थोव is a Prakrit word for Sk. स्तोक little, short cf हेमचन्द्र व्याकरण (VIII 2-125) The words थेव, थोअ, थोक्क and थोवाग also are used in the same sense

St. 50 तीरिज्जिय (Sk. तीरयिष्यते) causal passive future 3rd person sing of तीर to be able The root तार 10 U is also a Sanskrit root in the same sense

St 51 गणधरा The गणधरs or holders of ascetic groups were the first disciples of the

Tirthankaras चक्कहर or चक्रवर्तिन were the sovereign kings who ruled over the six continents बलदेवs Elder brothers of the वासुदेवs वासुदेवs are rulers of 3 continents who are also called अर्धचक्रवर्ति थाउस्स सघाण (Sk. आयुष सधान) joining the links of snapped up life Life is supposed to be a continnous stream of existences cut into different pieces in the form of different individual existences No gods or human beings–however powerful they be in other respe-ts–are ever able to extend the piece of life ( i e span of life ) or to connect two pieces of life into one con tinuous existence

St 52 The Stanza जवुद्दोव is not found in the Calcutta edition and is likely to be spurious being only explanatory of the idea of the previous stanza The s anza is however read as original in the manuscripts consulted and therefore given here as Stanza 52 in the text

St 54 पणट्ठ (Sk. प्रनष्टसर्वस्वसार्था इव ) सर्वस्वसार्थ collection of all possessions i e all–in–all of existence The reading पणट्ठसव्वस्ससनुच्च is likely to mean प्रनष्टसर्वस्वसज्ञेच losing, as it were, all consciousness

St 56 दूहविआ stands for Sk. दु खापिता cf हेमचन्द्र व्याकरण (VIII 2 72)

St 57 णिव्वन्धे = निर्बन्धात् The locative stands for the ablative, or the original reading is likely to be णिव्वन्धा. Manuscript अ reads णिव्वंधि पुणो पुट्टा where णिव्वंधि may be standing for णिव्वंधिअ gerund of बंध् with निर्. साहए = कथयति साह is a Prakrit root in the sense of telling.

St 59 सेल्लिय = (Sk. शल्यित=शल्ययुक्त) troubled with darts. चक is a Prakrit word for Sk. धम cf हेम. (VIII 1·26)

St 60 जलबिंदुचंचले जीवियम्मि—The thought is very frequently expressed in Sanskrit and Prakrit Literature and the expression is very common The चूलिका of दशवैकालिकसूत्र has given this thought as one of the beneficial Bhāvanās.

St 61 मे मुचसु is equal to मां मुंच. The reading मं मुंचसु is no doubt better, but, several Mss read मे मुचसु.

St 63 अहिरोइउं stands for Sk. अभिरोचितुं. The Gujarati gloss appears to have taken रोइउ as equivalent to रोचितुं and translated accordingly His parents, although following ascetic life and consequently indifferent to worldly objects, begin to like or love him through strong emotion or filial feeling.

St. 65 पयग्गह (Sk. प्रतग्रहः) Acceptance of ascetic life. पज्जरिम (Sk. कथितं) see हेम. (VIII. 4·2)

St 67 The word सुरभि *occurs thrice in three* different senses 1 cow, 2 fragrant, 3 spring season. The second सुरभि stands as adjective to the third The description of the liking of the Cuckoo for spring is conventional with poets

St 69 अंसु (Sk अश्रु) see हेम. (VIII 1·26) पिल्लूहइ (Sk विरूक्षयति विमार्ष्टि). लूह is a Prakrit root derived probably from the Sk soot रूक्ष in the sense of wiping off.

St 71 The word समय stands for समये. सारिणी means a small river or canal उवगारकारणं appears to have been rendered as ' for the sake of obliging the people ' in the Gujarati gloss

St. 74 In this stanza there are mentioned some 10 gems out of the 16 that are usually mentioned in the Sutras—See ज्ञाताधर्मकथा *I 1.* राजप्रश्नीय ( *Sutra* 8 ), सौगन्धिक *corresponds to* rubies and मरकत to emerald, गोमेद is described as a gem found in the Himalayas possessed of four colours, white, pale-yellow, red and dark-blue, इन्द्रनील means saphire, जलकांत may be चन्द्रकांत

St 78 वच्चसु (Sk व्रज) The root वच्च is used in Prakrit in the sense of going चड is a Prakrit root in the sense of climbing आसपूरी (Sk आशापूरी) is the name of the Goddess दाही used for दाहिइ Sk. दास्यति )

St. 75 खवणेहिं (Sk. क्षमणैः) The word क्षमण lit. means destruction; here it means the cutting of the meals i. e a fast.

St. 84 The reading पोअपवेस is not a good one पोअप्देस means पोतप्रदेश the inside of the boat

St. 87 अभग्गेण (Sk अभाग्येन) By his misfortune. उराल (Sk. उदार) Excellent.

St. 88 सोहंतएण (Sk शोधयता) Searching.

St. 89 हारइ (Sk. हारयति) loses.

St. 90 सलहिज्जए (Sk श्लाघ्यते) is praised The Prakrit root सलह is used in the sense of praising.

St. 91 सम्मत्तं (Sk. सम्यक्त्व or सम्यग्दर्शन) means faith in the tenets expounded by the Prophet such as 5 Astikâyas or 6 Dravyas or 9 Padârthas. In philosophical language, सम्यक्त्व is a development of the soul which is introspective, which creates a liking for the knowledge of the truth and which is characterized by tranquility disgust for worldliness, indifference, compassion and faith चारित्त or चरित्त (Sk चरित्र) means vow of ascetic life consisting of the observance of the five Mahâvratas and the like

St. 92 चउदसपुव्वी (Sk. चतुर्दशपूर्वी) The fourteen Pûrva books उप्पाद, आग्रायणीय, वीर्यप्रवाद and others. The reading चउद्दसपुव्वा is not a good one standing

for (Sk. चउर्दशपूर्वे) अहिज्जए (Sk अधीते) अहिज्ज is the Prâkrit root in the sense of studying

St. 93. महसुक or महासुक is the name of the seventh heaven of which मंदिरविमान appears to be a part which formed the place of residence for these three sages

St 95 अन्त० (Sk अन्तशुभाध्यवसायो) अध्यवसाय *may mean mental thought or soul development Both of them had a very beneficial soul development at the time of their death as a result of which they became gods in that very Mandira Vimâna or residence where the other three referred to above, were born*

St 96 वरनय० (Sk वरनयरगन्मन्दिर) which formed a glorious mansion of excellent administration. वरनयस्य रागमन्दिररूप रग is a Prakrit root in the sense of colouring ( *transitive* ) or *shining with colour* ( *intransitive* )

St 97 सिहुव्व (Sk सिंह इव) Both the words सीह and सिंह are used in Prakrit (see हेम. VIII 1·264) भज्जइ (Sk भज्यते) By the use of the impersonal voice (कर्मकर्तरिप्रयोग) the facility with which the enemies are routed is conveyed cf पाणिनि's rule कर्मवत्कर्मणा तुल्यक्रिय (III 1 87)

St. 100 पिच्छइ = प्रेक्षते (Sk) The root पिच्छ is used in Prakrit for ईक्ष with प्र (Sk) For सुमिण

( Sk. स्वप्न ) and अच्छरिअ ( Sk. आश्चर्य ) see हेम VIII 1. 46 and VIII 2 67 respectively

St 101 The word वग्गु here means talk, standing for the Sk. word वाचा.

St 102 पअसय (in the variant) stands for Sk ईदृशक. The reading को फलविसेसो of the Calcutta edition may be better as it is consistent with the Mahârâshtrî language that is used *throughout the book* के फलविसेसे *is the* Ardha-Magadhî form which is accepted in the text as it is supported by all the Mss Probably it was a current phrase then qnoted from the Sutras

St 104 The reading जगनित्त means जगन्नेत्र (Sk.) the eye for the whole world The reading जगनन्न stands for जगन्नान्यं (Sk.)

St 109 छद्दसणनाइणो ( Sk. षड्दर्शनज्ञानिन )
Well-versed in the six Sanskrit Darsanas or Shâstras—Sânkhya, Yoga, Nyâya, Vaiseshika, Purva Mîmânsa and Uttaramimânsa

St 112 खेय (Sk खेद) mental dejection. The Sanskrit Stanzas इद्दातु० ..and न मा० following stanza 112 appear to be Sanskrit quotations for explaining the idea in stanza 112

St. 115 जिणसमय० ( Sk. जिनसमयतत्त्वसारं ) forming the essence of the tenets in the preachings of Jina परूवेंति (Sk. प्ररूपयंति) Expound.

St. 116 छज्जीवनिकायाणं Sk. षड्जीवनिकायानां) There are mentioned in Jain Philosophy six groups of जीवs or living beings viz. पृथ्वीकाय (earth group), अप्काय (water group), तेजःकाय ( fire group ), वायुकाय ( wind group ), वनस्पतिकाय ( herb group ) and त्रसकाय (other living beings possessed of two or more senses ). If Jain Religion is to be put in very very briefly in one word, it is दया or non-killing or non-injury of any living being; consequently the first and the foremost place is given therein to the vow of non-injury among the Five Great Vows. महव्वएसु (Sk. महाव्रतेषु). Complete abstinence from injury, the same from lies, the same from theft, the same from sexual intercourse and the same from any sense of possesssion or property, are mentioned as the Five Great Vows. They are respectiveiy termed सव्वपाणाइवायवेरमण, सव्वमुसावायवेरमण, सव्वादिण्णादाण वेरमण, सव्वमेहुणवेरमण and सव्वपरिग्गहराइभोयणवेरमण.

St. 117 This and the following stanzas are actual quotations from the दशवैकालिकसूत्र and the उपदेशपद respectively. In the दश० (VI-7) there are mentioned 18 places (स्थानानि) where mistakes are likely to be committed by the monks, a single one of which mistakes leads to his fall from Asceticism. The 18 स्थानs are 6 vows (the 5 Mahâvratas and abstinence from eating at

might) non-injury to 6 groups of lives, (7 to 12) avoidance of impermissible things (13) of householder's pot (14) of couch and other seats (15), of residence in a place entered for begging purposes (16), of bath (17) and lastly avoidance of decoration (18). The stanza तत्थिमं occurs next (दश VI,8) The word निपुणा qualifying अहिंसा implies the thoroughness of non-injury by avoiding unclean pots and the like.

St. 118 दिक्खिओ (Sk. दीक्षितः) One who has taken the दीक्षा or initiation to the life of a monk The root चुक्क like भुल्ल् is entirely a Prakrit root used in the sense of falling ( Sk. भ्रश ) The reading गिहिंदाणधम्माओ (Sk. गृहेन्द्राणां धर्मात् ) goes a little bit against metre and has the word इन्द्र redundant. There might have been the reading गिहिण पि धम्माओ in the original

St 119 The idea of peacocks being greatly delighted at the rumbling of clouds is not only conventional with poets, but it is actually testified to by experience

St. 120 सुदल्ग्गे (Sk शुभलग्ने.) लग्न is a period of two hours taken by each of the twelve राशिs or Zodiacal signs to rise above the horizon. Some signs especially those in which inauspicious planets ( पापग्रह ) for the time being are seen, are said to be inauspicious as contrasted with

others which are occupied by other planets. That particular sign which is at the eastern horizon at a particular hour, is said to be the Zodiacal sign or लग्न of that particular hour

St 121–122 These two stanzas are written in Apabhramsa dialect which sometimes is used for special descriptions as a variety in the middle of many stories It appears from the ease and grace with which verses in Apabhramsa are seen written especially in the mediaeval Maharashtri that Apabhramsa was then actually a spoken language - Frequently the case-affix is entirely *omitted in* Aphbhramsa—*a characteristic* which is inherited by the modern Indian languages. The two verses can be translated into Sanskrit *as follows*—तत्र वाद्यते तूर्यं सुतडतडत्, गगनाङ्गणे गर्जति गडगडत् । धरमगल भुगल भेरीशब्दो नफेर्या श्रूयते नरनिनाद' । विरदावलीं ब्रूते यदिदं, चिरकालच्चतुरनरवृन्दवृन्दम् । वरकामिनी नृत्यति अतिसुरम्या, इत्युत्सवो भूत पुनर्जन्मनि ॥ The word सुतडतडत् is an onomatopoetic word meaning making a sharp **tad tad** sound भुगल भेरी and नफेरी are different kinds of drums. विरद 'eulogy' is a word used also in later Sanskrit literature नचइ should rather be नट्टइ as it appears from the Gujarati Gloss where the idea of acting is expressed. The word नच्चइ would refer only to dancing

St 124 सत्थयाइ (Sk सार्थकानि) Full of meaning or significance

St 125 बावत्तरि कलाओ (Sk द्विसप्तति कला) Seventy two arts Corresponding to 64 arts mentioned in Classical Sanskrit Literature, there are always mentioned seventy two arts in Jain Sūtras They include almost all the modern fine arts For a full list see Rājapraśnīya (Sutra 83) अहिज्जए (Sk अधीते) अहिज्ज is the Prakrit root in the sense of studying सक्खित्त (Sk साक्षित्व) is a better reading than सखियत्त as the idea of the teacher remaining only a witness while the Prince caught the fine arts is better than the teacher being spoken of as a friend

St 127 पुव्व० (Sk पूर्वभवान्तरकृतचेटवन्धनोच्छालना दिकर्मवशात्—The word चेड is a Deshi word in the sense of boys उच्छालन means lifting up For the reference see stanza 13 above

St 130 हरिहर—The references here are to the trinity of gods हरि, हर and ब्रह्मदेव being subject to the feeling of love although they occupied a very high position among gods The Gujarati gloss here mentions the stories of श्रीकृष्ण वासुदेव महादेव ब्रह्मा and इन्द्र when they fell victims to strong passion and did undeserving deeds वासुदेव

once invited the sage दुर्वासस् for dinner (पारणा) after the latter's fast for six months The sage consented on condition that वासुदेव and his wife रुक्मिणी yoked themselves to the chariot in which he was to sit While drawing the chariot रुक्मिणी became fatigued and thirsty, and made a sign to वासुदेव on seeing which वासुदेव pressed his thumb on the ground and brought water up The sage got enraged at the way in which वासुदेव behaved and killed the life in the eyes of वासुदेव, the latter since then becoming known by the name पुरुषपुण्डरीक The story of महादेव is given as follows—Pârvatî once had a desire to test Mahadeva's regard and love for her. While staying temporarily with her father, she once took the form of a huntress ( Bhilla woman ) and manifested herself before Mahâdeva who was practising penance Mahadeva fell in love with the hi

to her for his indiscreteness in being passionate The story of Brahmâ is given as follows –Brahma deva was once performing very austere panance Indra as usual wanted to test the penance and sent Indrânî with other damsels to entice Brahmadeva, who pleased him by their excellent dramatic performance On his asking them to choose a boon, they requested him to pay regard to them and wine. Thinking that wine was mere water, he drank it and enjoyed himself in the company of the damsels losing the merit of the whole of his penance They played dramatic performance in all the four directions which Brahmadeva witnessed by putting faces in all the four directions Since then he became famous by the name चतुर्मुख The story of Indra is the usual story of his misbehaviour with अहिल्या, the wife of गौतम, as a result of which he had his body made full of one thousand holes which afterwards were converted into eyes by a special favour of गौतम It appears that the Gujarâti translator had a reading like इन्दिरवम्हंदसुप before him

St 131 विरत्तत्तण ( Sk विरक्तत्व ) aversion तण is the Prakrit affix for the Sanskrit त्व in the sense of nature

St. 132 गुणिज्जमाणं (Sk. गुण्यमानं) being recited or repeated.

St, 133 खवगस्सेणि-( Sk.क्षपकश्रेढि ). खवग is a person who has got the capacity to destroy the Karmas totally ( in his present existence or in two or three existences more ) so as to be able to get Siddhi. खवगस्सेणि or क्षपकश्रेढि is the gradual progress of the destruction of Karma which the क्षपक makes. For a detailed description of this सेणि see stanzas 177 to 182 and notes. सुक्कज्झाणं or शुक्लध्यान is a meditation of a healthy nature (called also शुभध्यान) by practising which a person is able to destroy his Karma.

Stanza 135 चरित्त ( Sk. चारित्र ) the life of monks.

St. 136 नियमायं० ( Sk. निजमातृतातोपरोधात् ) out of the pressure of his parents. The point whether and how far one should mind the feelings of parents at the time of taking the vow of asceticism is one of a very hot discussion at present. It appears, however, to be the consensus of the ideas expressed in the sacred literature that दीक्षा should be taken by a person when he has got a very strong unsuppressable sense of aversion to worldly life by persuading his parents. See आचारांगसूत्र. ( I. 6. 1 also XXIV 1007 ), पचसूत्र

(III.) सूत्रकृतांग (I 3 2.etc) त्रिषष्टिशलाका० (XI.143, 166 etc )If the desire is very keen and genuine, he should try to show his parents and others the way for their good, to convince them of the sincerity of his purpose and to get their permission, and it is also the duty of the truly religious parents to give their permission when convinced of his genuine desire But if even after the persuasion the parents do not give their permission and continue to put hindrances in his way, then, as a last recourse, दीक्षा can be taken irrespective of the wishes of the parents Kûrmâputra stayed in the house because he *knew for certain*, Kevali as he was, that his parents would certainly die if he took Diksha and go to a bad existence (गति), while, if he in the house they would be enlightened and go stayed to a good existence. Therefore, he stayed in the house for their enlightenment (प्रतिबोध), and not out of मोह ( infatuation ) for them Hence, it is that he is called मातृपितृभक्त, a true and devoted son, who cares for the spiritual enlightenment of his parents But those who are not Kevalis cannot be sure of the enlightenment of their parents and hence it is not possible for them to follow the example of Kûrmâputra and stay in the house. If they do so without obtaining

Kevalajnâna, probably it is under the influence of मोह After obtaining Kevaljnâna they are at liberty to take whichever course they choose भावचारित्तो (Sk. भावचारित्र.) as opposed to द्रव्यचारित्र He was a monk in spirit although not in garb

St 139 भावस्स दुल्ललिअम् (Sk. भावस्य दुर्ललितम्) The word दुल्ललिअ is not very happily used here It means 'power' 'effect' 'greatness' or 'excessive working' etc. If, however a literal sense is to be given, the word may be rendered as दुर्लभवस्तुन. अभिलाष ardent desire for an inaccessible fruit which is his extremely pure mental condition ( शुद्धभाव ) got fructified

St 140–142 In these stanzas there are briefly mentioned the instances of Bharata Chakravartin, Ilâputra and Âshadhabhûti sage having obtained Kevala knowledge by virtue of pure mental thought although they were leading the life of householders The Sovereign King Bharata was once sitting in the mirror–apartment of his harem in the city Vinîta, after his conquest of the six continents having his person fully decorated He was greatly pleased to see his charming appearance inside the mirrors which, however, suddenly got deformed by the sudden slip of the ring from his small finger By this incident the thought of the

transience of the world at once flashed in his mind, he became disgusted with worldly life and by virtue of extremely pure thought arising, he obtained Kevala knowledge. The Shāsana Devatâ gave him the asectic garb and he went to the abode of the Siddhas after destroying the four Ghâti Karmas. The story of Ilâputra can be sketched as follows— In the city of Vasantapura, there lived the Brâhmana named Agnisarman with his wife Somalâ who took to ascetic life on hearing the sermon of a Sadhu. They went to Heaven by virtue of death by fast. Thence Agnisarman dropped down and was born in a Bania family in the city Ilâvardhana. He was called Ilâputra. Somalâ also dropped down and was born as the daughter of an acrobat. Ilâputra saw Somalâ, his wife in his previous birth, dancing, and became enamoured of her. The father of the girl would not offer the girl to Ilâputra. He at last consented on condition that Ilâputra learnt the profession of acrobats. After Ilâputra did it, the father sent him with the girl to the King of Bennâtata to show their performance and bring money. Before the King and 500 princes, he began to dance on the bamboo, the girl sounding the drum at the foot of the bamboo. The King became enamoured of the gir[illegible]d Ilâputra fell down and died. On

the king asking Ilâputra to repeat his performance again and again before payment was made, Ilâputra came to know of the dark thought of the King. At that very time he happened to see two monks at a distance engaged in perfect religious meditation while they received the alms of Modakas from a lady. The sight reminded him of his previous ascetic life and he became averse to worldly life, and as a result of his pure mental thought, he got Kevala knowledge. The deities gave him dress, and converted the bamboo into a lotus whereupon Ilâputra sat and preached The king, the queen and the girl, all took to ascetic life and went to Siddhi. The story of Āshâdhabhûti can be thus given—Āshâdhabhûti was a prince, the son of King Sinharatha of Râjagriha Once, sage Dharmaghosa came to preach outside the city on hearing whom Āshâdhabhûti became a monk While begging he got Modakas at the house of a dancer. He liked them very much and repeatedly went for begging to the same place assuming various different forms The owner of the house wished the sage of uncommon power to become a member of his household and instructed his daughter to entice the monk. She succeeded and the monk took the permission of his preceptor to

her promising he would not touch flesh and wine although he became a house-holder Once, while the husband and the wife were moving from place to place, the wife finding the husband gone out for earning money took flesh and wine to her heart's content On returning, when he found his wife drunk, he became disgusted with worldly life and repented of his having given up his ascetic life for the girl who thus behaved He listened to the request of his wife and relatives to get sufficient money for them before he left the house He went to the King of the city and began to enact before him a drama of Bharata's life consisting of the conquest of the six continents, the building of the mirror-house etc etc. Thereon while enacting the mirror-house incident, he got Kevala knowledge. He confessed his actions before his preceptor and having again taken to ascetic life he got Mukti

St. 148–4 मेरुस्स° The instance of the mustard and the mountain for showing great contrast is a common one with poets and philosophers of India The words दव्वत्थय and भावत्थय ( Sk द्रव्यस्तव and भावस्तव ) mean lit the material and the mental worship There is a vast difference in point of fruit between the two For example, the material worship can enable a man

at the most to reach the Achyuta world or the twelfth heaven while mental worship can lead a man to Siddhi in an hour. To speak briefly, the *inward spiritual practice of a thing is much more* efficacious in results than the material one. Generally speaking, the former i. e. the worship of outside things is seen among householders, while mental adoration and exaltation are seen among the monks. Subjective abstinence, which a monk *practises regarding injury, lie, contact with women,* property etc. is not in the least affected by his accidental talk with females, eating impure food and doing similar things in times of sheer necessity with a view to oblige others. Faultless spiritual practice removes all faults arising out of *material practice which might be faulty*(सावद्य), just as the obtainment of pure water after digging a well removes all fatigue, thirst and dirt which one has while digging.

St. 145 मणुअखित्त० (Sk. मनुजक्षेत्र ) Region of human beings believed to be forty five lacs of yojanas in extent. There are believed to be five Mahâvideha holy places in the human world. Vijaya is explained to be a place where the चक्रवर्ति becomes victorious. खेव ( Sk. क्षेप ) means thowing in i. e. addition.

St 147 उक्कोसपए--In all as shown in St 145 and 146 there are 170 holy places in the human world, where at *the most there are at a* time 170 Jinas - one Jina at each holy place Mangalāvativijaya is one of the eight चक्रवर्तिविजयक्षेत्रs that are situated to the east of Jambu mandara mountain and to the south of the river Sitā

St 151 वेमाणिअ० There is a brief mention in the compound word of the four kinds of gods वेमाणिअ (Sk वैमानिक) means the occupants of the Vimānas who are divided into कल्पोपपन्न gods and कल्पातीत *gods* जोइस *refers to* ज्योतिष्क gods such as the Sun the moon, the planets etc. The word वण stands for वाणमंतर or वंतर referring to the व्यंतर gods who include किंनर, किंपुरुष, महोरग, गंधर्व, यक्ष, राक्षस and पिशाच The word भवण refers to भवनवासि gods like असुर, नाग etc.

St 155 The stanzas 155 to 162 set forth briefly the बोधिदुल्लभत्वभावना or reflection on the difficult path one has to travel through to attain to a state of Pure Intuition निगोयमज्झगो (Sk निगोदमध्यग जीव) a living being belonging to निगोद or collection of living beings

St 156 दस्सुमिलक्खुयकुलेसु (Sk दस्युम्लेच्छकुलेषु) Human beings are divided into two big classes

आर्य and म्लेच्छ. (For further details, see तत्त्वार्थाधिगम-सूत्र III 37 ).

St. 162 चारित्तपालगा ( Sk. चारित्रपालका ) the word चरित्त or चारित्त has a general sense of behaviour and a technical sense of that kind of behaviour or life by virtue o which the Jiva attains to its genuine pure nature. The second sense is intended here. परमपद refers to the abode of Siddhas.

St. 163 सम्मत्त (Sk सम्यक्त्व ) is the same as सम्यग्दर्शन or Right Faith in the tenets of Jainism which is the first necessary thing for the spiritual progress of a Jiva. देसविरति Lit. partial abstinence refers here to the five Anuvratas.

St. 164 कमलामेमर० For allusions see stanzas (93-95) of the text. खेयर the same as खयर or खचर lit. means one who moves in the skies. The word means a विद्याधर in general.

St. 165 चारणसमण ( Sk. चारणश्रमण ) is an ascetic who has got the power to move in the sky. सुमणा ( Sk. सुमनसः ) may be taken as a noun meaning ' gods ' or an adjective meaning ' handsome ' ' virtuous '.

St. 170 निअअम्मापिउपडिबोधाय-The use of the dative here in य is evidently a Sanskritism.

St. 176 खवगस्सेणि—(Sk. क्षपकश्रेढि or श्रेणि) The serial order of the potencies of

( कर्मप्रकृतिs ) annihilated by the क्षपक or the destroyer of the potencies of action There are eight principal potencies of action corresponding to the eight main divisions of Karma or Action — ज्ञानावरण ( obstructing right knowledge) दर्शनावरण, (obstructing right faith), मोहनीय ( obstructing वीतरागत्व or freedom from love and hatred) अन्तराय ( *obstructing* वीर्य etc ) आयु, नाम, गोत्र and वेदनीय out of which the first four divisions are called घातिकर्मs *(coming in the way of Omniscience)*, while the last four are called अघातिकर्मs (not coming in the way of Omniscience These main कर्मप्रकृतिs are divided into further smaller subdivisions numbering 148 in all, which are called उत्तरप्रकृतिs The ज्ञानावरण has 5 subdivisions, respectively obstructing the five knowledges the दर्शनावरण has 9 subdivisions out of which four come in the way of the soul's power to see things by preventing the proper working of sight and other senses, while the remaining five are the five निद्राs The *subdivisions of* मोहनीय are 28 in number all being of the nature of delusions keeping the soul away from the Right Faith. As a consequence, these potencies are absolutely necessary to be annihilated before everything else, as without their annihilation, no spiritual progress is at all possible The अन्तराय has

5 subdivisions of the nature of obstructions to the powers of the soul. The कर्मप्रकृतिs referring to the four karmas आयु, नाम, गोत्र and वेदनीय which are called अघाति on account of their not coming in the way of spiritual progress, are potencies of Karma, no doubt, and, as a consequence, they produce action but the action is such as produces bodily and mental conditions which are simply to be experienced as long as one has one's soul connected with the body. There are four subdivisions of the potency of action called आयु. The नाम potency of action has 93 subdivisions which determine the form and nature of one's body. The गोत्र and वेदनीय karma potencies have two subdivisions of each. For further details, refer to Karmagranthas ( I, V and VI ) Tattvârthâdhigamasutra ( Chapter VIII ) and Epitome of Jainism ( Chapters 26 & 35 )

A क्षपक is one who destroys all his कर्मs. A very high level of spiritual progress is absolutely necessary before the क्षपक begins the annihilation of the potencies of action. This progress he achieves by his doing meritorious deeds through many past existences. For beginning the work of this annihilation it is necessary for one to be at least nine years of age so that he could consciously

take to the annihilation process. He begins the process by destroying first the 28 delusive potencies mentioned in the line अणं० संजलणे, which make him firmly established in Faith These 28 petencies are something like emotions which blur the Faith and Charitra Anger, pride, deceit and greed are emphatically denounced as the four Kashayas or bad emotions which it is essential to distroy before any spiritual progress can be made They are further divided into four varieties each, according to their intensity The most intense and the worst in effects are called अनन्तानुबन्धिचतुष्कषायः which bring about the transmigration of the soul Next to these are the four अप्रत्याख्यान and the four प्रत्याख्यान Kashayas coming in the way of the practice of the Five Vratas Lastly, there are the four संज्वलन Kashayas which appear occasionally and are shortlived In addition to these 16 Kashayas there are 9 more emotions हास्य(mirth),रति(likes) अरति (dislikes), शोक (grief),भय (fear),जुगुप्सा (disgust), स्त्रीवेद (passion in the mind of the female for the male), पुरुषवेद (passion in the mind of the male), and नपुंसकवेद (passion for embrace in both) The 16 Kashâyas and the 9 emotions all come in the way of right conduct and hence they are called चारित्रमोहनीयकर्मः To these are to be added the three दर्शनमोहनीयकर्मs

(1) मिच्छ or मिथ्यात्वमोहनीय which keeps a man away from the Faith. (2) मिश्र which brings one into the region of Faith but keeps him vacillating and (3) सम्यक्त्वमोहनीय which keep one away from Faith although he be convinced of it. The elimination of the four intense passions prapares the way for thinking about the Faith; then, further, the elimination of the three मिश्र, मिथ्या and सम्यक्त्व fixes one in the Faith Then follows the elimination of the four Pratyâkhyâna and the four Apratyâkhyana Kashâyas which makes unobstructed the observance of the Five Vratas Then are eliminated the नपुंसकवेद and the स्त्रीवेद Then there are checked the six less dangerous passions, then पुरुषवेद, and, then, the four temporary Kashâyas The elimination of all these 28 Mohaniya Uttaraprakritis constitutes a big step in the Spiritual Progress after which the Kshapaka begins to eliminate such of the Nâmakarmaprakritis and the Darsanaprakritis as have their effects made untenable by the spiritual purity which the Kshapaka has come to possess after his elimination of the twentyeight-fold Mohaniya Karma. Such नामकर्मप्रकृतिs number fourteen and दर्शनकर्मप्रकृतिs *number three after which the remnant of the four* प्रत्याख्यान *and the four*

अप्रत्याख्यानकषायs is eliminated by the क्षपक The details of this second step are as follows —By the spiritual progress made in the first step which is constituted of the elimination of the 28 मोहनीयप्रकृतिs the जीव finds himself in a position to destroy the नरकगति, the तिर्यग्गति, the नरकानुपूर्वी and the तिर्यगनुपूर्वी Nâmakarmas after destroying which there remains no possibility for him to go to the existences of hell-creatures and lower animals, He is also enabled to eliminate the four जातिकर्मs (एकेन्द्रिय द्वीन्द्रिय त्रीन्द्रिय and चतुरिन्द्रिय) which makes it impossible for him to get these exictences in future The same reason viz the Spiritual purity of the First Step enables him to destroy the six harmful नामकर्मप्रकृतिs like आतप (fierceessn which produces terror in others), उद्योत (serenity) स्थावर ( productive of stationary body ) सूक्ष्म ( productive of subtle body ) साधारण ( ordinary potentiality) and अपर्याप्त ( causing incompleteness of development ) and three of the दर्शनावरणीय कर्मप्रकृतिs निद्रानिद्रा ( cause of deep sleep ) प्रचला-प्रचला ( cause of extreme restlessness in sleep ) and स्त्यानर्द्धि ( the cause of somnambulism) The elimination of these 14 नामकर्मप्रकृतिs and 3 दर्शनावरणीयकर्मप्रकृतिs leads to the destruction of whatever little has remained of the eight

middling कषायs (i e the प्रत्याख्यान and the अप्रत्याख्यानकषायs) The क्षपक now is said to have taken the second step of Spiritual Progress Both these steps the क्षपक is able to take within one Muhûrta by virtue of his extreme purity of mental conditions after which owing to great mental strain he takes a short rest just as a good swimmer after crossing a strong current He then proceeds for the third step and resumes further annihilation work when there are only two समयs or moments remaining for his attainment of Pure Intuition During the first of these two moments he annihilates two more दर्शनावरणीयप्रकृतिs—निद्रा and प्रचला causing sleepiness and restlessness in sleep, and then he eliminates देवगति, देवानुपूर्वी ( causes of transmigration to divine life ) वैक्रियिकशरीरकर्मद्विक ( cause of subtle variable body both kinds ), all the संहननकर्मs except the first (i e वज्रर्षभनाराचसंहननकर्म which has given rise to the body which he is actually possessed of ) all the संस्थानकर्मs except that संस्थानकर्म which has given rise to his special stature the तीर्थंकरनामकर्म ( cause of being the तीर्थंकर ) and आहारकशरीरकर्म ( cause of evolving a tiny body to be sent out to ascertain things happening at a distance ) After doing this in the first moment, and thus taking practically the third step he in the second and the last moment, destroys the remaining obstructions viz the five ज्ञानावरणीयकर्मप्रकृतिs ( causes of obstructions to

the five knowledges ), the remaining four दर्शनावरणीयकर्मप्रकृतिs ( causes of obstructions to the Right Faith ) and the five अन्तरायकर्मप्रकृतिs ( general impediments to healthy actions ). After he has done this all, quickly beyond imagination by virture of his complete purity of thought, he has got no obstruction at all remaining in the way of his obtaining the केवलज्ञान or Pure Intuition which he then obtains at once.

In the कर्मग्रन्थs, आवश्यकसूत्रs and other books the Serial Spiritual Progres is practically described as above (see कर्मग्रन्थ V Stanzas 99, 100 आवश्यकनिर्युक्ति 121-3 ) only with a slight difference. Thero is, however, no mention of the कर्मप्रकृतिs देवगति, देवानुपूर्वी etc. up to तीर्थकरनामकर्म ( stanza 181 ) The commentator on the कर्मग्रन्थ has quoted the Stanza चरमे नाणावरण (Stanza 182) verbatim with the words यदाहुः श्रीमदाराध्यपादाः referring possibly to जिनभद्रगणिक्षमाश्रमण, ( the author of the विशेषावश्यकभाष्य ) preceding it. St. 177-9 are, however, identical with St 121-3 of the आवश्यकसूत्र, while St. 180-2 are mentioned by मलयगिरि in his commentary on आव० सूत्र 121-3 making a remark that the stanzas are spurious as they go against the चूर्णि, the भाष्य and the कर्मग्रन्थs. The commentator on the कर्मग्रन्थs has stated difinitely the number of कर्मप्रकृतिs eliminated by the क्षपक to be 63 ( 5 ज्ञानावरण०, 9 दर्शनावरण०, 28 मोहनीय०, 3 आयु०, 13 नाम०, 5 अन्तराय० ) while in our text the

3 आयुप्रकृति are omitted and there are added 16 नामप्रकृति ( सूक्ष्मनामप्रकृति in Stanza 179 and 15 नामप्रकृतिs of Stanza 181), the total number of कर्मप्रकृतिs stated as annihilated in our text amounting to 76 The केवलज्ञानी is a living human being with a specific bodily stature and bodily virtues, and hence, so long as he lives in his present body it is natural that there are found in him uneliminated the कर्मप्रकृतिs which are bound to be there due to his existence, whose number comes to 72 These कर्मप्रकृतिs being absolutely harmless, there is no future existence for him. The omission of the 3 आयुप्रकृति in our text appears however to be rather unwarranted as it is necessary for the क्षपक to have destroyed causes of his living the life of देव, तिर्यक् or नारकि.

St 185 न वंदिता अरहे—It appears that a केवलज्ञानी is not to bow down to another केवलज्ञानी as both of them occupy the same status

St. 192 As this stanza is not found in many manuscripts and as the comparisons given in it are not very happily intelligible as would be easily seen from the translation, the stanza is likely to be spurious The difficulty of practice appears to be the common property in all the comparisons

St. 196 केवलिपरिआयं [ Sk. केवलिपर्याय ] The word परिआय or परियाग is often used in the sense of condition or stage It corresponds in sense to the Sanskrit word आश्रम which means stage of life. सुचिर सिव (Eternal Bliss) refers

सिद्धिगति or मोक्ष. कुर्मापुत्र, being an ancient Kevalin, had no necessity to be in Mahavideha for obtaining Liberation or Eternal bliss.

St. 197 अणतसुह ( Sk. अनन्तसुख or अनन्तशुभ ) means endless happiness or bliss, an extremely happy condition of life, not necessarily Moksha Although the wording अणंतसुह is very common, still, it may be supposed to have been purposely used here with double entendre to convey the additional sense of 'joy to Ananta or Anantahamsa' who may be the author of the present work (Fot detailed remarks see Introduction).

St. 198 The stanza is found in all the manuscripts consulted for the present edition as also in some more copies which were collected for the Jain Sahitya Pradarshana held at Ahmedabad and hence it cannot be looked upon as spurious. This is the only internal evidence supplying some information regarding the author The reading रइयण of the manuscripts ज, ट and त and of some more manuscripts consulted at the Exhibition may be the genuine reading, it has *of course, to be rendered as* रतिदेन *in Sanskrit* and not as रचितेन which would simply be *tautologous* रइयण *may also be well rendered as* रजिकेन meaning 'equivalent to a particle of dust.' The affix इय may be used in the sense of Similarity or without any specific sense (स्वार्थे)- शिप्यरज एव शिप्यरजिकः or शिप्यरज इव शिप्यरजिकः.

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# Glossary

अइ [ अति ] Much, excessive 44, 51, 87.

अईव [ अतीव ] Extremely 24, 41

अक, A kind of gems 74, lap 125.

अंगण Courtyard 97

अंचल Skirt, end of garment 69

अंचिय ( य ) [ अञ्चित ] Marked, characterized, 103.

अंजण [ अञ्जन ] A kind of gems 151 (foot-note)

अंजलि Folded hands 49.

अंजु [ ऋजु ] Straightforward 30.

अंत End 95.

अंतमुहुत्त [अन्तर्मुहूर्त] Time shorter than one Muhûrta 144.

अंतर Difference 38.

अंतराय A kind of Karma which comes in the way of charities etc. 182

अंतिअ ( य ) [ अन्तिक ] Vicinity, nearness 49, 91.

अंतेवासी Pupil 7 (prose).

अंसु [ अश्रु ] Teardrop 69.

अक्ख [आख्य] Named 15.

अच्चुअ ( य ) [ अच्युत ] Name of the twelfth heaven 144

अच्छरिअ (य) [ आश्चर्य ] Wonder 8, 41, 100

अज्ज ( अज्जं also ) [ अद्य ] To-day 30, 31, 55, 80, 102

अज्जुण [ अर्जुन ] White gold 151 (foot note)

अज्झवसाय [ अध्यवसाय ] Thought mental development 95.

अज्झावय (य) [ अध्यापक ] Teacher 126.

अट्ठ [ अष्ट ] Eight divisions of the sixteen

divisions of Kashāyas 177, 179

अद्ध [अर्ध] Half 104

अण Abbreviated form for the four अणंताणुबंधिकसाय 177

अणंत [अनन्त] Endless 134, 139 197 short form for अणंतहंस who may be the author of the book 197

अणगार [अनगार] A houseless monk 7 (prose)

अणुकंपा [अनुकम्पा] Compassion 137

अणुत्तर [अनुत्तर] Excellent unparallelled 7 (prose)

√अणुधाव [अनु + धाव्] Follow, run after अणुधावसु 22 अणुधावइ 23.

अणुन्नाय (अ) [अनुज्ञात] Allowed 105.

अणुभाव [अनुभाव] Power, greatness 43, 108.

अणुसार [अनुसार] Accordance 81, 103

अणेग [अनेक] Many 156.

अण्ण (अन्न) [अन्य] Another, next second 14, 42, 100 132, 131, 150, 155.

अण्णया [अन्यदा] Next occasion 76.

अण्णयर [अन्यतर] Any one 181.

अत्थ [अर्थ] object 50, 76.

√अस् [अस] To be अत्थि 9, 12 39, 73, 78, 81 96, 98, 168, 169, आसी 17.

अधीस [अधीश] Lord 148

अनल Fire.

अपवग्ग [अपवर्ग] Liberation 6.

अपज्जत्त [अपर्याप्त] One of the subdivisions of Nāmakarmaprakritis 179.

अपोह Determinate knowledge 33.

अप्प [आत्मन्] Soul; self 7 (prose), 50, 28, 61.

√अप्प [ऋ caus.] To give अप्पंति 81.

अप्प [अल्प] Little.

अब्भस् [अभि+अस्] To study, अब्भसइ 73.

अभग्ग [अभाग्य] Misfortune 87.

अब्भिंतर [अभ्यंतर] Inside 22.

अभिराम Charming; beautiful 148.

√अभिवंद् [अभि+वन्द्] To greet. अभिवंदिअ [अभिवन्द्य] having greeted 62.

√अभिवड्ढ् [अभि+वृध्] To congratulate.

अभिहाण [अभिधान] Name, designation 9, 14.

अमय [अमृत] Nectar 71.

अमरी Goddess 54, 71.

अम्मापिउ, अम्मापियर [अम्बापितृ] Parents 37, 39, 92, 93 123, 173.

अरि Enemy 97.

अरिह [अर्ह] Fit, proper 62

अल्लीण [आलीन] Seated in.

अवइण्ण [अवतीर्ण] Descended 93, 106.

अवगय [अवगत] Known 7, 124.

अवर [अपर] Another 96, 124.

अवराह [अपराध] Fault 26.

√अवलोअ् [अव+लोक्] To see; अवलोअंत 87; अवलोइऊण 27, 63.

अवसेस [अवशेष] Remaining, remnant 179.

√अवहर् [अप+हृ] To remove अवहरण 35; अवहरंति 41; अवहरिओ 38, 40.

अवहि [अवधि] A kind of knowledge, 49, 58.

असुभ [अशुभ] Inauspicious 35.

असुर Demon.

अह [अथ] Then 71, 76, 145.

अहवा [अथवा] Or 28, 99.

अहिअ (य) [अधिक] More 64, 85, 104.

√अहिज्ज [अधि+इ]To study, अहिज्जइ 92, अहिज्जए 126.

अहिट्ठिअ [ अधःस्थित ] Situated underneath 15, 26.

√अहिरोअ [ अभिरुद् or अभिरुच् ] To weep bitterly or to like, अहिरोइउ 63.

अहे [ अध ] Underneath 24.

अहो Oh 69.

√आइ [आ+दा] To take.

आइ [ आदि ] First, beginning.

आइच्च [ आदित्य ] The Sun 149.

√आइस [ आ + दिश् ] To instruct, to order, आइससु 18, आइट्ठं 186.

आउ ( यु ) [आयुः] Life, span of life 18, 49, 51, 52, 59, 106.

आकलिअ (य) [ आकलित ] Possessed of, characterized by 16.

आकुलिअ (य) [आकुलित] Disturbed by 23, 29.

√आगम् [ आ + गम् ] To approach, to come to आगमण 152, आगमिस्सामो 43, आगच्छति 43, आगच्छिज्जा 36.

आगम Source, scriptures 108.

आग(य)र [ आकर ] Mine, storehouse 12.

आणा [आज्ञा] Order 36.

√आणी [ आ + नी ] To bring, to take to आणोअ 24, 28, 30.

आणुपुव्वी [आनुपूर्वी]Name of a kind of Namakarma 178, 181.

आधार Support 12

आभरण Ornament 98.

आयस[आदर्श] Mirror 140.

√आयण्ण् [आ+कर्ण]To hear, listen [illegible], आयण्णिअ 195.

√आयर् [आ + चर्] To do, to practise आयरइ 72.

आयरिअ ( य ) [ आर्य ] The Ãrya people 156, 157.

√आया [ आ+या ] To come, आयंति 42.

√आयाण् (आजाण्) [आ+ज्ञा] To know आयाणंतो 64.

आयाव [ आताप ] Name of a Nâmakarma sub-division 178.

आयाहिण [ आदक्षिण ] Beginning with the right hand side 7 (prose), 153.

√आराह् [ आ + राध् ] To propitiate. आराहइ 79, आराहिअ 80, 144.

आवन्न ( ण्ण ) [ आपन्न ] Reached 27, 46.

आवरण Covering 182.

आसण [आसन] Seat 111

आसपूरी [आशापूरी] Name of a deity 78

आसाढभूइ [ आषाढभूति ] Name of ■ sage who got Ommiscie-nce 141

आसीण [आसीन] Seated 62, 183, 189.

आसीस [ आशिस् ] Blessing 111.

आहार [आहार] Food 47, Name of a Nâmakarma subdivision 181.

आहूय [आहूत] Invited 113

√इ [ इ ] To go जंति 162, समेअ 152.

इअ (इइ or इय) [ इति ] 27, 29, 32, 33, 46, 66, 86, 87, 91, 103, 105, 122, 124, 147, 163, 172, 174, 176, 183, 187, 194

इअर ( इयर ) [ इतर ] Other 112.

इंद [ इंद्र ] Name of the lord of Heaven, 184, 186, prominent, chief. 1, 10, 153.

इंदजाल [इन्द्रजाल] Mirage, jugglery 28.

इंदनील [ इन्द्रनील ] Sap hire 74.

इंदभूइ [इन्द्रभूति] Name

of ■ Ganadhara 7 (pros°)

इंदिअ [ इन्द्रिय ] Organ of sense 157, 192,

इदु [इन्दु] The Moon 86

इक [एक] One 21 154

इक्वीस [ एकविंशति ] Twentyone 79

इक्कि [ एकैक ] Fach one 145

इत्थ [अत्र] Here 18 19

इत्थिवेअ ( य ) [ स्त्रीवेद ] Pa s on in a female for a male 177

इम [ इदम् ] This, इण 22, इणेण 21, इम 117 इमाउ 180

इलापुत्त [इलापुत्र] Name of a merchant who got Omniscience

इव Like 98

इह Here 196 इहय 43

ईसर [ ईश्वर ] Lord 132 141

उक्कोस [ उत्कर्ष ] Maxi mum highest 144 147

उग्ग [उग्र] Fierce 7 (prose.)

उच्छव [उत्सव] Festival 122

√उच्छाल् [उत् + शाल] To throw up उच्छालण21, 127 उच्छालितो 13

उज्झिद [ उत्क्षिप्त ] Aban doned 7 (prose )

उज्जम [उद्यम] Effort 80

उज्जाण [उद्यान] Garden 14 15, 150

उज्जोअ [उद्योत] Name of a Namakarma subdivision 178

√उट्ठा [उत् + स्था] To get up उट्ठा 7 ( pros ) उट्ठिऊण 101, उट्ठित्ता 7 ( prose उट्ठेइ 7 (prose)

उड्ढ [ ऊर्ध्व ] High up, above 42

उत्त [उक्तम् ]Spoken 141

उदअ [उदय] Rise 108

उदहि [ उदधि ] Sea 6

उदाहरण Illustration 193

√उप्पज्ज[उद् + पद् (passive). To rise, to be produced उप्पज्जति 156 उप्पण्ण 19, 108

उमा Pârwati, wife of Sankara 11.

उय(अ)र [ उदर ] Womb 106.

उराल [ उदार ] Noble, Beautiful 87.

उलवण [उल्लापन] Address 124

उवएस [ उपदेश ] Instruction 163.

उवगअ [ उपगत ] approached 7 ( prose )

उवगार [उपकार] Obligation 71.

उवमाण [उपमान]Standard of comparison 119.

उवरिं [उपरि] Above 61.

उवरोह [उपरोध] Pressure, obstruction 136.

उववण्ण [उपपन्न] Produced, born, 18.

उवविट्ठ [उपविष्ट] Seated 111, 184

उवाय [ उपाय ] Remedy 77.

ऊह Surmise, guess 33.

एआरिस [ एतादृश ] Like this, of this type 103

एग [एक] One 14, 26 73

एग्गग [एकाग्र] Concentrated, 8

एत्थ [ अत्र ] Here 193

एरवय [ ऐरवत ] Name of a land 146.

ओसरण [ अपसरण ] Destruction 3.

ओसह [ औषध ] Cure, medicine 190.

ओह [ ओघ ] Collection multitude 26

कअ ( य ) [ कृत ] Done 15, 21, 26, 49, 63, 77, 80, 90, 109, 110, 111, 127, 152, 153, 162, 163, 166

कआ ( या ) [कदा] When 45, कइआ 186

कए [कृते] For the sake of. 109

कंटय [ कण्टक ] Thorn, trouble 10.

कंठ [कण्ठ] Neck 68.

कन्ती [ कान्ति ] Sheen, splendour 25.

कंदुअ (क) [ कन्दुक ] Ball 13.

कक्केअ ( य ) ण [ कर्केतन ] Name of a kind of gems 74

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कत्थ [ कुत्र ] Where 33, 39.

कण्णा [ कन्या ] Girl, 23.

कप्पपाय(अ)व [ कल्पपादप ] Desire-yielding tree 31.

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कम [क्रम] Order 128.

कमल Lotus 16.

कमला Lakshmi, 16; Name of a queen, wife of King Bhramara 94, 95, 164.

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करि [करिन् ] Elephant 97.

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कला Art 73, 126 बावत्तरि कला[द्विसप्ततिकला]126

√कल् [ कल ] To know, कलिअ 50, 98.

कल्लाण [ कल्याण ] Auspicious thing. 43

कसिण [ कृत्स्न] Whole 7 (*prose.*)

√कह् [ कथ् ] To tell, to relate. कहइ 50, 154, 170, 195, कहिअ 34, 44, 58, 171, 172, 175, कहिऊण 187, कहिस्सइ 273, कहेइ 4, 39, 189 कहंती 56.

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कुमार Prince, boy; 12, 83, 20, 21, 22, 27, 29, 34, S5, 64, 66, 69, 92, 106.
कुम्मा [ कूर्मा ] Name of the queen, the mother of the hero, 98, 106, 109.
कुम्मा (म्म) पुत्त [कूर्मापुत्र] Name of the hero, the son of कूर्मा 1, 7, 8, 124, 129, 130, 137, 138. 139, 169. 173, 185, 188, 196, 197.
कुल Family.
कुसल [कुशल] Clever 73.
केरिस [ कीदृश ] Of what nature, 24 (prose).
केलि Sport 26.
केवल Fifth Knowledge, Omniscience. 7, 7 (prose) 16, 50, 70, 139, 142, 171, 172. 973, 1~0, 18, 191, 193.
केवली [ केवलिन् ] One possessed of the Kevala knowledge, 14, 19, 39, 40, 41, 44, 42, 50, 54, 58, 61, 62, 23, 6-, 65, 71, 137, 1-0, 168

169, 170, 182, 183, 189, 195, 196.

कोउय [कौतुक] Curiosity, mark made in ink etc on the face 110

कोडी [ कोटि ] Crore, a large number 97

कोमल Tender 55.

कोह [क्रोध] Anger 177

खअ (य) [क्षय] Termination 18

खंभ [स्तम्भ] Pillar, post 25, 26.

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गंभीर [ गम्भीर ] Deep, profound 4

√गज्ज [ गर्ज् ] To roar, गज्जइ 121

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घोर Terrible 7 (prose)

√चअ(य) [त्यज्] To abandon, चइअ 162

√चअ ( य or व ) [ च्यु ] To drop down, to fall down, चइउ 94 चविअ 164.

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√चड् [आ+रुह्] To climb चडिऊण 78 चडिओ83.

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चिअ (य) [एव] Definitely, verily 31.

√चित् [ चिन्त् ] To think; चिंतए 85; चिंतिउं 27, चिंतिऊण 86; चिंतिअ 6, 76, अचिन्त [अचिन्त्य ] 6.

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√चिट्ठ [ स्था ] To stand, to sit; चिट्ठइ 136, चिट्ठति 174.

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चिरेण [ चिरेण ] After a long time 63.

√चु [च्यु] To drop down to die. See चअ (चय or चय ).

√चुक [ भ्रंश् ] To err, to swerve from; चुक्क 118; चुकइ 118.

चुज्ज [चोद्य] Wonder 27.

चेड [ चेट ] Boy 123.

छ [ षट् ] Six 109, 116.

छक्क [ षट्क ]Collection of six 177.

छट्ठ [ षष्ठ ] Two days' fast 7 (prose).

छत्त [छत्र] Umbrella 52.

छवि [छविमती, छायावती ] One possessed of a body, man or lower animal, 36 (prose).

जइ [ यदि ] If, 22, 61 82, 118, जइया 173.

√जंप [ जल्प् ] To talk;

जंपइ 21, 60, 101, 169, पयपइ 167

जंबुद्दीव [ जम्बुद्वीप ] Part of the Earth containing India or भारतक्षेत्र 9, 52.

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जग [जगत् ] World 104.

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जण [ जन ] People 12, 26, 154.

जत्तिय [ यावत् ] As much 143.

जम्म [ जन्मन् ] Birth 34, 43, 44, 131; 176.

√जय् [ जि ] To conquer, जयइ 167, जयउ 198.

जया [ यदा ] When 45.

जल [ जल ] Water 60.

जलकंत [ जलकान्त ] Name of a kind of gems, 74.

जलणिहि [ जलनिधि ] The sea, 88.

जलधर [जलधर] The cloud, 66.

जलहि [ जलधि ] The sea 84.

जह ( हा ) [ यथा ] Just as 62, 66, 67, 99, 107, 153, 192

जा [ यावत् ] As long as 84.

जाअ (य) [जात] Become, born 18, 41, 56, 65, 67, 94, 95, 101, 125, 127, 134, 140, 164, 158

जाइ(ई) [जाति] Birth, existence 33, 34, 152, 138, 176. Name of a Nâmakarmaprakriti 178.

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जाया Wife 105.

जाव [ यावत् ] Upto 14

जिअ(य) [जित] Conquered 12

जिट्ठ [ ज्येष्ठ ] Seniormost 7 (prose)

जिण [ जिन ] Conqueror of anger, hatred etc, Tirthamkara 2, 90 95, 112, 114, 115, 147, 152, 153, 158, 159, 165, 167, 169, 147, 175, 183, 184, 187.

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जीव Life, Living being 89, 106, 116, 118.

जीविअ ( य ) [ जीवित ] Life 50, 58, 60

√जुञ (जुज) [ युज् ] To join. जुअ 2, 146, जुत्त 48 49, 104, 110, 128 संजोग 158

जुव्वण [ यौवन ] Youth 13 128

जोइस [ ज्योतिष्क ] Name of a kind of gods 151.

जोयण [ योजन ] Yojana; the distance of one Yojana 7 (prose), 42

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णअ (य) री [नगरी] City 148.

√णच्च [ नृत् ] To dance, णच्चइ 122.

णट्ठ [ नष्ट ] Perished 54
णपुंस [नपुंसकवेद] A kind of Nâmakarmaprakriti which produces desire for both sexes 177
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√णम् [नम्] To bow down, णमिऊण 1 पणमिय 16
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णव [ नव ] New 104
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√णा [ज्ञा] To know, णाऊण 34, 58, णाइणो 109 णाय 138, णेय 143
णाण [ ज्ञान ] 7, (prose) 134, 139, 141, 191, 193
णाणावरण [ ज्ञानावरण ] Name of a Karma prakriti 182.
णाणी [ज्ञानिन् ] Conscious, possessed of knowledge 48, 70, 138, 169
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णाराय [नाराच] Fastening of bones 7 (prose)
णाह [नाथ] Lord 18, 30, 59, 105, 166
णिअ (य) [ निज ] One's own 13, 23, 28, 30, 34, 35, 54, 67, 68, 69, 70, 83, 85, 86, 90, 100, 103, 105, 110, 111, 170, 189.
√णिअट्ट [निवृत्] To return णिअट्ट 180 णिउत्त 187.

णिअर [निकर] Collection.

णिउण [ निपुण ]' Clever, 117.

णिकाय [निकाय] Collection 116, 118.

णिग्गो (गो) अ [निगोद]Congregation of souls 155.

णिघस [ निघस ] Line on a touch stone, 7 ( prose )

णिच्च [ नित्य ] Always, 10 15, 37

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णित्तं [ नेत्रं ] Eye 104.

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णिद्दाणिद्दा [ निद्रानिद्रा ] Name of a kind of Mohaniya Karmaprakritis 179.

णिणाद [ निनाद ] Sound 121.

णिब्बन्ध [निर्बन्ध] Persistence, pressure 57

√णिरक्ख् [ निर+ईक्ष् ] To scrutinize,णिरक्खइ 86.

णिरावरण [निरावरण]Open 7 (prose)

णिरुवम [ निरुपम ] Unparallelled.

णिलअ [निलय] House, residence 2.

√णिवस् [ नि + वस् ] To Stay to dwell णिवसए 15.

णिवह [निवह] Collection

णिवारिअ [निवारित] Prohibited prevented 68

√णिविस् [ नि + विश् ] To sit, णिविट्ठ 4, 84, 165,

णिव्वाघाय [निर्व्याघात]Unobstructed 7 (prose)

णिव्वाण [निर्वाण] Final Beatitude 144.

√णिसाम् [नि+शम् Causal] णिसामेसु 8, 29 णिसामेह 147.

√णिसुण् [नि+श्रु]To hear, णिसुणसु 19, णिसुणिअ 20

णिस्संग [निस्सङ्ग] Without attachment 47.

√णी [ नी ] To take णेइ 23

णूणं [नून] Certainly 135

णेग [ अनेक ] Many 77.

णेह [स्नेह] Affection 43

ण्हाय [ स्नात ] Bathed

तइअ (य) [ तृतीय ] Third 186

तइआ [ तदा ] Then, at that time 173

तए [तदा] Then 7 (prose)

तओ (उ) [ तत ] Then 19 44

तडयडंत [ तडतडत् ] making *tad tad* sound 121

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तत्तो [ तत ] Then 154, 185

तत्थ [तत्र] There 4, 31, 48, 63 78, 79, 95, 97, 100, 117, 148 184, 195

तम [ तमस ] Darkness, Ignorance

तरणी [तरणि] Boat 6, 154

तरुण Young 25

तल्लिच्छ [ तल्लीन, तदिच्छ ] Given to, bent upon 21

तव [ तपस ] Penance 5, 7 ( prose ) 43, 47, 92, 190

तवस्सी [तपस्वी ] Ascetic, 7 ( prose ).

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तारिस [ तादृश ] of that type, 110.

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Name of a Namakarma 181.

तिहां [ तत्र ] There 121.

√तीर [ तीर् ] To be able, तीरिज्जए 50

तुट्ठ [ तुष्ट ] Pleased, delighted 103, 105, संतुट्ठ 67, 83, 152

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थोव [ स्तोक ] Little 49.

दंड [ दण्ड ] Staff 52

दसण [ दर्शन ] Sight 70, Faith 7 (prose) 182; दसणि 112.

√दक्ख [ दृश् ] To see, to behold दट्ठूण ( पं ) 21, 32, 85, 166, दिट्ठ 30, 55, 117, दोसइ 157, दीसए 28, 159, दीसंति 158, दिट्ठी 86.

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दया Pity, Compassion 114.

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दस्सु [ दस्यु ] Slave 156

√दा [ दा ] To give; दत्त 83, 111, दाही 78, देसु 82.

दित्त [ दीप्त ] Lustrous 7 (prose)

दाण [ दान ] Gift, donation 4, 5, 118, 190, 191 पभा (था) ण 111

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दिट्ठी [ दृष्टि ] Sight 86

दिण [ दिन ] Day, 14, 48, 100, 104, 132, 150, 186.

दिणं ( णि ) द [ दिनेन्द्र ] The Sun 10.

दिणय ( अ ) र [ दिनकर ] The Sun 152, 187.

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भंडार [ भाण्डागार ] storehouse.

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मइ [मति] Intellect, 103.

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मज्झ [ मध्य ] Middle, centre; 24, 60, 84, 88, 109, 140, 145, 155.

मज्झयार [मध्य] Middle, centre; 9.

मण [ मनस् ] Mind; 6, 8, 31, 32, 40, 55 57, 119, 193.

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√मण् [ मन् ] To think, consider; मणणइ 60; मण्णिआ 56.

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मह [ महत् ] Great; 7 ( prose ), 57, 59. महप्पभाव 5; महरिसि 43; महव्वई 186 महसत्त 188; महसुक्क 93, 173, 175; महाविदेह 145, 148; महावीर 7 (prose) -117; महिड्ढिसिद्ध 97

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√मोह् [ मुह् causal ] To attract, fascinate. मोहं (हिं) त 128.

मोह Delusion 69.

मोहणिज्ज [ मोहनीय ] A kind of Karma-prakriti 192.

य (अ) [च] And, also. 7, 10, 12, 66, 87, 91, 98, 102, 143, etc.

√याण् [ ज्ञा ] To know, यिया (धा) णिडं 49.

रइअ [रचित, रतिद, रजिक] Composed, dear, particle 198.

रइ [ रति ] Wife of Cupid 92.

रंक [ रङ्क ] Miserable, wretch; 21.

√रंग [ रङ्ग ] To shine, रंगंत 96

रंग [रङ्ग] Taint, colour, 47.

रज्ज [ राज्य ] Kingdom; 10, 46, 149.

√रम् [रम्] To sport, play; रमइ 13.

रमण Sport 21.

रमणिज्ज[रमणीय] Charming 24, 151.

रमणी Wife, woman; 149.

रमा Wife of Vâsudeva; 11.

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रय ( अ )[रत] Attached to, 112.

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रयणदीव [रत्नद्वीप] Name of a country 78 87.

रयणसंचय [ रत्नसंचय ] Name of a city 148.

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रयय [ रजत ] Silver 3.

रस Liquid, juice 71.

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राय [ राजन् ] A king 97, 110, 198.

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रिसह [ ऋषभ ] 7 (prose).
रिसि [ ऋषि ] Sage 43.
रुंत [ रुत ] Sound, 121.
रुक्ख [ वृक्ष ] Tree 15 (reading in the foot-note).
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√लग्ग् [ लग् ] To cling to, विलग्गिऊण 68, लग्ग 27, 120.
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लज्जा Shame, bashfulness 36
लद्ध [लब्ध] Got, obtained 72, 89, 156, 159.
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√लह् ( भ् ) [ लभ् ] To obtain, लहति 37, लहिउ 72, लहिऊण 162, लहेइ 155, लब्भइ 81, 147
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√ली [ ली ] To rest, अल्लीन 140.
लेव [ लेप ] Besmearing, 189.
लेस्सा [ लेश्या ] Colour or development of the soul, 7 (prose)
लोअ ( य or ग ) [लोक] People; world, 42, 90, 93, 96.
व ( व्व ) [ इव ] Like, similar, See under व्व
वअ ( य ) [ व्रत ] Vow, 65, 116, 186, 192.
वंक [ वक्र ] Crooked 59.

वच्छिअ [वाञ्छित] Desire 78

वतर [व्यन्तर] A class of semidivine beings 29, 40

√वद [वन्द्] To adore वद्द 7 (prose) वदसु 64 वदित्ता 7 (prose) वदिअ 153, 165 वदण 152

वस [वश] Bamboo

वग्गु [वल्गु] Talk 101

वच [व्रू] To talk वुच्छामि (वोच्छामि) 1

वच [व्रज्] To go, to move वचइ 42 वचाए 99 वचसु 78

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√वड्ढ [वृध causal] To grow, अभिवड्ढेउ 50

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वण्ण [वर्ण] Colour 75

वत्थ [वस्त्र] Garment, 69

वत्थु [वस्तु] Thing 38

वद्धमाण [वर्धमान] Name of Mahâvira 1 2

वम्मह [मन्मथ] Cupid 99

√वय [वद्] To talk वयासी 7 (prose)

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वस [ वश ] Control, influence, 31, 33, 130.

√वह [वह] To bear 57.

वहण [ वहन ] Boat, 78

वहू [ वधू ] Woman, wife, 29.

वाइज्जन्त [ वाच्यमान ] Being, read 198.

√वागर् [ व्या+कृ ] To expound वागरेइ.

वाघाय [व्याघात] Obstruction 7 (prose).

वाणिअ (य) (वाणिज) Merchant, 73, 85

वाणी speech 19, 154.

वामणअ [ वामनक ] Dwarf 127.

√वार् [वृ Caus]. To prohibit, वारेइ 160

वास [ वर्ष ] Continent, 168 [ वास ] Residence 7, 15, 169, 193.

वासुदेव [वासुदेव] Krishna, Name of Divine beings, 11, 51.

वाहण [ वाहन ] Ship, boat, 83.

वि [ अपि ] Too, also 7, 23, 45, 51, 55, 56, 77, 78 140, 141, etc.

विअक्खण [ विचक्षण ] Clever, 75.

विउव्वि [वैक्रियिक] Name of a Nâmakarmaprakriti 181.

विओ ( यो ) ग [वियोग] Separation, 37, 65, 135

विगार [विकार] Change, 129.

√विचिंत् [ वि+चिन्त् ] To think, विचिंतइ 76

विचित्त [ विचित्र ] Wonderful; 22

विजय Place of victory of a Chakravartin 145, 146, 148.

√विज्ज् [ विद् Passive ] To be; विज्जए 116.

विणय [विनय] Courtesy, humility, 98.

विणास [ विनाश ] Destruction 97.

√विणिवेस [ वि+नि+विश् caus. ] To place; विणिवेसए 71, विणिवेसिऊण 29.

वित्ती [ वृत्ति ] Condition, 138.

वित्थार [ विस्तार ] Expanse, details 50

विदेह Name of a sacred place, 145.

विमाण [ विमान ] Heaven, mansion 93,175,

√विमुच् [वि+मुच्] To leave aside, विमुत्तु 36, 188.

विम्हय [विस्मय] Wonder; 27.

विम्हिअ (य) [ विस्मित ] Wonderstruck, 41.

वियार [ विचार ] Thought, 98.

वियार[विकार]Change. 29

विरत्त [ विरक्त ] Averse, indifferent to, 129,

विरत्तत्तण 131.

विरह Separation; 59.

√विलग्ग [ वि+लग् ] To cling, विलग्गिऊण 68.

√विलस् [ वि+लस् ] To shine, विलसंति 35.

√विलूह [ वि+रूक्ष् ] To wipe off. 66

विवज्जिअ (य) [ विवर्जित] Avoiding.

विविह [ विविध ] Manifold 77

विवेग [ विवेक ] Discrimination 98.

विसण्ण [ विषण्ण ] Depressed,downcast 54, 55.

विसय [ विषय ] Worldly object, 36, 99, 129, 130, 131, 159

विसाय [ विषाद ] Grief, gloom; 57.

विसेस [ विशेष ] Speciality 102, 188

√विहर [वि+हृ] To move, विहरइ 92 विहरंत 48, 147, 150, 187. विहरन्ति 47.

विहि [ विधि ] Fate, 59 110.

विहिअ [ विहित ] Made, celebrated, 3, 18 9.

वीर Name of Mahâvîra 4.

√वीसम् [ वि+श्रम् ] To take rest; वीसमिऊण, 180.

√वु (वो) च्छ् [ वच् ] To speak, वुच्छामि 1

वुत्त [ ऊक्त ] Addressed 175

वुत्तंत [ वृत्तान्त ] Information, 34, 5

वेअ (य) [ वेद ] Sensation, 177

वेअ ( य ) ड्ढ [ वैताढ्य ] Name of a mountain, 164 167, 168

वेमाणिअ (य) [ वैमानिक ] Denizen of Vimana 151.

वेरग्ग [ वैराग्य ] Aversion indifference; 197.

वेलंधर Name of a species of gods 17.

वेस [ वेष ] Dress 188

वेसाली [ वैशाली ] Name of a city 94.

व्व [ इव ] Like. 54 97, 106, 187.

स [ स्व ] One's own 54; Wealth 62.

सअ [ शत ] Century, 7 ( prose ), 42, 89.

सई [ शची ] Wife of Indra 99.

संकर [ शंकर ] God Siva, 11.

संखित्त [ संक्षिप्त ] withheld, withdrawn 7 ( prose ).

संगम Union 45.

संघयण [ संहनन ] Body, 7 ( prose ); Name of a Namakarmaprakriti, 181.

संजम [ संयम ] Self-restraint, 117.

संजलण [ संज्वलनकषाय ] Name of a Mohaniya Karmaprakriti 177.

संजाय [ संजात ] Become, 176.

संठाण [ संस्थान ] Stature, Name of a Namakarmaprakriti 181.

संतुट्ठ [ सन्तुष्ट ] Delighted, pleased 79

संदेह Doubt, 29

सदोह, Collection, 26

सधाण [ सधान ] Linking together, 51, 52

सपत्त [संप्राप्त] Got, 165.

संपआ ( या ) [ संपद् ] Wealth, 98.

संपइ [ संप्रति ] At present 168, 169.

संबंध [ संबन्ध ] Connection 46

संभरिअ ( य ) [ संस्मृत ] Remembered, 176

समाण [ सन्मान ] Honour, 111

सवास [ सवास ] Co-residence, cohabitation, 36 ( prose )

सविग्ग [ सविग्न ] Disgusted 46

ससय [संशय ] Doubt,16

सक्क [ शक्त ] Able, powerful 51, 52.

सक्खित्त [साक्षित्व] Witnessing 126

सगास [ सकाश ] Vicinity 70.

सग्ग [स्वर्ग] Heaven 6.

सच्च [ सत्य ] Truth 94

सट्ठि [ षष्टि ] Sixty 146.

सड्ढ [ सार्ध ] Half more. 104

सतरि [ सप्तति ] Seventy, 146, 147.

सत्त [सप्त] Seven, 104, 186. [ सत्त्व ] Power, 188, 194

सत्तम [ सप्तम ] Seventh, 186

सत्ती [ शक्ति ] Power 35, 38, 62.

सत्तु [ शत्रु ] Enemy 160

सत्थ [ सार्थ ] Caravan, collection of merchants, 54

सद्दहण [ श्रद्धान ] Trust, faith 159, 160

सद्दाविअ [ शब्दापित ] Summoned, 109

सद्धिं [सार्धम् ] Together 7 (prose), 36 (prose)

सम [ समम् ] With, together with, 92

समग्ग [ समग्र ] Whole, 8, 34

समय ( अ ) [ समय ] Occasion, moment, 71, 101, 180.

समय [ समय ] Tenet, principle. 115

समण [ श्रमण ] Ascetic 155, 166, 183.

समर [ समर ] Battle field 97.

समागअ (य) [ समागत ] Come together, met 167.

समाण [ समान] Similar, 154

समास Brief exposition 1

समासीण [ समासीन ] Seated 64

समिद्ध [ समृद्ध ] Prosperous 96

समीव [ समीप ] Vicinity 20, 101, 174

समुज्जल [ समुज्ज्वल ] Resplendent, 134

समुद्द [ समुद्र ] Sea 4

√समुद्दिस [ सम् + उद् + दिश् ] To instruct, समुद्दिसइ 172

समुप्पण्ण [ समुत्पन्न ] Arisen, 33.

समुल्लसिअ [ समुल्लसित ] Beaming 32.

√समुव्वह् [ सम्+उद्+वह् ] To bear, समुव्वहइ 107.

√समोसर् [ सम् + अव + सृ ] To approach समोसरिअ 150, समोसढ 2, 14, 49.

समोसरण [ समवसरण ] Approach, 3 151

सम्म [ शर्म ] Welfare, 81, [ सम्यक् ] kind of Darsanâvaranîya karmaprakriti 177

सम्मत्त [ सम्यक्त्व ] Vow of asceticism 91 163 195

सय [स्वय] Himself, 1 3

सयल [ सकल ] Whole 2, 57, 88, 96, 162

सयणिज्ज [ शयनीय ]Bed, 100, 102

सर [ सरस् ] Lake, 106

सरण [ स्मरण ] Remem-

brance; 33, 34, 132, 133, 176

सरणी [ सरणि ] Way, path, 6.

सरिच्छ [ सदृश ] Similar, 137.

सरिस [ सदृश ] Similar, 71.

सरिसव [ सर्षप ] Mustard seed, 143

सरीर [ शरीर ] Body, 4, 7 ( prose ), 35, 59, 103.

सरुव [ स्वरूप ] Nature 58, 115.

√सलह [ श्लाघ ] To praise, सलहिज्जए 90

सल्लिअ ( य ) [ शल्यित ] Pricked, 59

सवण [ श्रवण ] Hearing, 40, 108, 109, 15-, 159, 176.

सव्व [ सर्व ] All, 54, 71, 75, 117, 125, 129, 197.

सव्वत्थ [ सर्वत्र ] Everywhere, 37, 158

सह [ सह् ] To bear, सहिस्सामि 59.

सहस्स [ सहस्र ] Thousand, 149

साद [ शब्द ] Sound 121.

सामग्गि [सामग्री] Provision, 162.

सामिअ (य) [ स्वामिन् ] Lord, 29, 44, 58. 172, 184

सामिणी [ स्वामिनी ] Mistress, 55.

सायर [ सागर ] Ocean, 154

सारणी [ सारणी ] Current, 71

सावहाण [ सावधान ] Attentive 40.

सासण [ शासन ] Instruction 114.

√साह [ साध् ] To tell, साहइ 103; साहए 57; साहंति 41

साहारण [ साधारण ] Name of a Nâma karma-prakriti. 179.

सिंह ( सीह ) [ सिंह ] Lion 97.

सिणेह [ स्नेह ] Affection, 32, 44, 61, 63

सिरि [ श्री ] Wealth, 198.

सिरो [ शिरस् ] Head, 76, 88.

सिव [ शिव ] Auspicious, beneficial, Liberal, 172, 196.

सील [ शील ] Conduct, character, 5, 94, 190

सीस [ शिष्य ] Pupil, 198.

सुअ (य) [ सुत ] Son, 19, 135

सुकय [सुकृत] Well-done, merit 31, 106

सुकुमार Tender 12, 87.

सुक्क [ शुक्र ] Name of a heaven, 164, 173, 175

सुक्क [शुक्ल] White, Kind of a meditation called शुक्लध्यान 191.

सुक्ख [ सौख्य ] Happiness, 99, 175

√सुण् [ श्रु ] To hear, [illegible] 132, सुणंतु 155, [illegible] 66, 108, [illegible] 46, 54, 112, 119, सुणिऊण 105, सुणित्ता, 194, सुणीर 121, सुणेइ 197 सुणेउ 91, सुणेह 40, सोऊण 32, 152

सुत्त [ सुप्त ] Asleep, 100

सुत्ति [ शुक्ति ] Mother of pearls 107

सुद्धंत [शुद्धान्त] Harem, 140.

सुद्धि [ शुद्धि ] Information, search, 37

सुधा ( हा ) Nectar 7, 154

सुपसिद्ध [ सुप्रसिद्ध ] Well known 148.

सुभ [ शुभ ] Auspicious 35

सुमण [ सुमनस् ] of a good mind, 166

सुमिण [ स्वप्न ] Dream, 28, 100, 102, 103

सुय [ श्रुत ] Scriptural instruction, 123 132

सुर [ सुर ] God 1, 17,

सिणेह [ स्नेह ] Affection; 32, 44, 61, 63.

सिरि [ श्री ] Wealth, 198.

सिरो [ शिरस् ] Head, 76, 88.

सिव [ शिव ] Auspicious; beneficial, Liberal, 172, 196.

सील [ शील ] Conduct, character; 5, 94, 190.

सीस [ शिष्य ] Pupil, 198.

सुअ (य) [ सुत ] Son, 19, 135.

सुकय [सुकृत] Well-done, merit; 31, 106.

सुकुमार Tender 12, 87.

सुक्क [ शुक्र ] Name of a heaven, 164, 173, 175.

सुक्क [शुक्ल] White, Kind of a meditation called शुक्लध्यान 191.

सुक्ख [ सौख्य ] Happiness, 99, 175.

√सुण् [ श्रु ] To hear; सुणंत 132; सुणंतु 155, सुणिअ 22, 66, 103, 163, 174; सुणिउं 46, 54, 112, 119, सुणिऊण 105, सुणित्ता; 194; सुणीइ 121; सुणेइ 197, सुणेउं 91; सुणेह 40, सोऊण 32, 152.

सुत्त [ सुप्त ] Asleep, 100.

सुत्ति [ शुक्ति ] Mother of pearls. 107.

सुद्धंत [शुद्धान्त] Harem, 140.

सुद्धि [ शुद्धि ] Information, search; 37.

सुधा ( हा ) Nectar 7, 154.

सुपसिद्ध [ सुप्रसिद्ध ] Well-known 148.

सुभ [ शुभ ] Auspicious 35.

सुमण [ सुमनस् ] of good mind, 166.

सुमिण [ स्वप्न ] Dream; 28, 100, 102, 103.

सुय [ श्रुत ] Scriptural instruction; 123, 132.

सुर [ सुर ] God 1, 17,

30, 38, 43, 81, 93, 95

सुरभवण [ सुरभवन ] Heaven, 100, 102

सुरभि Fragrant, Chaitra month, cow, 30, 67

सुरिंद [ सुरेन्द्र ] Indra, 99

सुरी Goddess 35

सुलोयण [ सुलोचन ] Name of a sage 14, 16, 19.

सुवेल Name of a Vela ndhara god 17

सुह [ शुभ ] Auspicious 95, 108 120, 190, 198

सुह [ सुख ] Happiness pleasure 36 96, 198

सुहड [ सुभट ] Warrior, 97

सुहुम [ सूक्ष्म ] Small subtle 176

सुउ [ सुत ] Son 12

सूरवन्त [ सूर्यकान्त ] Sun-gem 74

श्रेणि [ श्रेणि or श्रेढि ] Serial ascending order 133, 176

√सेव [ सेव ] To serve, सेवामि 82.

सेस [ शेष ] Remaining, 180

सोग [ शोक ] Grief, 135

सोगंधिय [ सौगन्धिक ] Kind of gem 74

√सोह [ शोध ] To search, सोहत 88, सोहति 37

सोहा [शोभा] Splendour, 26

सोहग्ग [ सौभाग्य ] Fortune, 107, 108, 128

स्थानाङ्गसूत्र Name of an Angasūtra 36 (prose)

हंस Swan 106

हट्ठ [ हृष्ट ] Delighted, 103, 105

हत्थ [हस्त] Hand 125.

√हर् [ हृ ] To take हरण 187

हर God S'ankara 130

हरि God Vishnu, 130

हरिस [ हर्ष ] Joy, delight, 67.

हस् [ हस् ] To laugh हसिऊण 21

हार [ ह caus ] To remove, हारेइ 89

हिअ ( य ) अ [ हृदय Heart 60, 90 105

हिंसा Injury, killing, 112

हिट्ठा [ अधस्तात् ] Below underneath 20

हु ( हो ) [ भू ] To be, ( see under भू )

हेउ [ हेतु ] Cause, reason 55, 184.

हेमविल Name of the preceptor of जिनमाणिक्य 198

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## Hints

1 [ ] Rectangular brackets include Sanskrit equivalents

2 ( ) Brackets indicate alternative forms

3 √ Root signs indicate roots

4 अनुस्वार is read for परसवर्ण in Prakrit words

5 Words beginning with ण or न् are uniformly looked upon as words beginning with ण्

6 The Sanskrit form is not given when the Sanskrit and the Prakrit forms coincide

7 Pronouns such as तद्, यद्, युष्मद् and indeclinables such as च and अपि are not given in the glossary

# Errata.

**Sanskrit Introduction,**

p. 4 line 19 read आदर्श for आदश
p. 6 line 26 ,, स्यादिति for स्यादित
p. 7 line 3 ,, वह्निर्न for वह्नित
p. ,, ,, 18 ,, वैक्रमीयवर्ष for वैक्रमीयवप
p. 8 ,, 16 ,, भिक्षुतु for निश्वतुं
p. ,, ,, 11 ,, पर्यन्त for पयन्त

**English Introduction.**

p. xi line 19 read books; for books

**Text.**

p. 2 line 12 read यंमचेर for यमेचर
p. ,, ,, 21 ,, णमंसइ for पमसइ
p. ,, ,, 22 ,, अभिमुहे for अभिमुहें
p. 7 ,, 3 ,, दट्ठूण for दट्ठूणं
p 11 ,, 7 ,, अयलोइऊण for अयलोइऊय.
p. 13 ,, 6 ,, कम्माणुसारेण for कम्माणुसारेणं
p. 14 ,, 19 ,, सुपसिद्धं for सुपसिद्ध
p 16 ,, 10 ,, उप्पण्णो for उत्पन्नो
p. 16 ,, 16 ,, महासणो for महासणे
p. ,, ,, ,, ,, पयासेंति for पयासैंति
p. 17 ,, 6 read न along with the next line.
p. 18 ,, 6 ,, मुणिवर for मुणिवर
p 23 ,, 12 ,, पमत्तमणो घणो जणो
p. 24 ,, 8 ,, से for त
p. 25 ,, 4 ,, समुद्दिसइ for समुद्दिसद्द
p. 25 ,, 19 ,, थीणं for थोणं
p. 26 ,, 11 ,, पुत्ताउ for पुत्ताउ

p. 28 „ 14 omit य
„ „ 15 omit थ
p 30 „ 10 read दुर्लभोप्येप for दुर्लभोप्येप
p 31 „ 9 „ स त्ववलोकित
p. 32 „ 9 „ श्रुत्वैतद्दृष्ट for श्रुत्वैतद्वृष्ट
p 32 „ 21 omit त.

## Notes

p 1 line 9 read grammar for grammer
p 3 „ 11 „ चित्तसमाहाण for चिसत्तमाहाण
p 4 „ 24 „ Omniscience for Liberation
p. 8 „ 17 „ possessed for possessod
p. 19 „ 3 „ the बलदेवs were the elder brothers etc
p. 20 „ 1 „ निर्बन्धात् for निबन्धात्
p 21 „ 8 „ root for soot
p 23 „ 7 „ अन्तशुभाध्यवसायी.
p. 30 „ 5 „ Indrāṇī for Indrani.
p 32 „ 16 „ stayed in the house
„ „ 17 „ go to a good existence
p 33 „ 1 „ under the influence
p 33 „ 7 „ दुर्ललितम् for दुललितम्
p. 38 „ 11 „ वैमानिक for वमानिक
p 43 „ 14 „ नपुंसकवेद for नपुसकवेद
p 44 „ 13 „ existences for exictences
p. „ „ 17 „ fierceness for fiercessn
p 46 „ 10 „ आवश्यकसूत्रनिर्युक्ति for आवश्यकसुत्र
p „ „ 22 „ आवश्यकसूत्रनिर्युक्ति for आवश्यकसुत्र

## English Translation

p 7 „ 13 read she for She
p 30 „ 17 „ them,

# Kummāputta-Chariam

( The Story of Kūrmāputra )

After bowing down to Vardhamana Swami whose lotus-like feet are saluted by heads of demons and gods, I shall briefly relate the life *of Kummâputta ( the son of Kurma)* (1) Once Vardhamana Jina entered the temple of the Yaksha named Guna, in the garden Guna-Silpaka in the limits of the excellent city of Rajagriha where all prominent people lived within the limits of the law (2) The Gods, thereupon, constructed there the Assembly Hall, which led to the elimination of many a sinful act and which was refulgent with the lustre of three *ramparts respectively made up of excellent* gems, gold and silver (3) *Profound* as the sea, and possessed of body resplendent like gold the valiant ( Vardhamāna ) took his seat there and began to expound Religion which is very attractive *being characterized by the four constituents*, charity and others (4) (He said) -*The* Religion is of four kinds by virtue of its four constituents charity, austerity, character and thought, out of which thought should be looked upon

as *the most powerful (in its results)* (5) *Thought* ( of the purest kind ) is the boat to cross the sea of worldly life, thought is the road to the cities of Heaven and Liberation, thought is the Chintâmani (desire-yielding) gem, yielding things, *thought of in their minds by the faithful, however* difficult to obtain they may be (6) It was by reason of pure thought that Kummâputta who conceived the Truth, obtained Perfect Knowledge although he had not taken to the actual life of monks and was staying in *his house* (7)

At that time there lived the seniormost pupil of the Lord Mahâvîra, named Indrabhuti, a houseless monk, known as Gautama by his family name, ×[ seven hands tall ], of a stature measuring equal in the four distances, possessed *of a bodily frame with bones held up by broad* bone-pieces fastened by hard nail-like bones, fair in complexion like a lotus or like the line on the touch-stone of a piece of gold, of fierce, resplendent and great penance, ×[ noble, terrible, of terrific qualities ] of terrific austerities, living a life of very hard celibacy, regardless of body,

× The rectangular brackets contain the meanings of important readings noticed in the manuscripts

holding contracted (i e. in full control) the vast mass of the flash ( of his penance ) possessed of the knowledge of the fourteen Purva books, endowed with the four knowledges [ holding sway over all the lettets of the alphabet ] surrounded by five hundred houseless monks elevating his soul by frequent observances of Shashtha fasts [ and trying to realise by intuition the soul by self-re traint and penance of sitting in a posture of meditation with knees upwards and head downwards in a place not far away from Divine Mahavira At that instant the sage Gautama had faith, doubt and curiosity produced sprung up and risen in his mind ] He started by getting up Having done it, he went to the place where Divine Mahavira was and having approached Divine Mahavira, he moved reverentially round him thrice Having done it he bowed down and greeted him Having done it, [ sitting neither far away, nor very near in his front, and waiting upon him with reverence and with hands folded ] he said the following–' Divine Sir, who was Kummaputta and how did he, residing in his house, obtain the infinite, unexcelled, un obstructed unveiled, full, complete and excellent Kevala knowledge and faith ? Then the Divine monk Mahâvira expounded by a voice which

extended to the distance of one Yojana and which was pleasing like nectar as follows —

Gautama, hear with concentrated mind, the whole of the wonderful life of Kummâputta about which you are making me a query. (8) In the continent Jambudvîpa at the centre of the holy region of Bharata, there was the city named Durgamapura which was a principal city in the world (9) There king Drona who excelled the Lord of the day by the splendour of his glory, was ruling over his kingdom without any trouble, being always free from enemies (10) That king had the principal queen named Drumâ who was to him as Uma to God Sankara, or Ramâ to Vâsudeva (11) They had a son named Durlabha, very delicate, surpassing Cupid by his lovely appearance, a mine of virtues and a support of many people (12) That son, by the foolish pride of his royal birth and youth, used always to enjoy himself by tossing up like balls in the sky a number of other princes (13)

One day there came to his garden named Durgila one Kevali preacher named Sulochana (14) In that garden there always stayed a female Yaksha by name Bhadramukhî, having her residence in an under-ground palace underneath a

Banian tree famous by the name Bahusâla. (15) Having saluted with ardent devotion the great preacher Sulochana, endowed with the lotus of Kevala knowledge and capable of removing doubts, she *put to him the following question* -(16) Divine Sir, in my previous existence I was a woman by name Mânavatî, an object of enjoyment to the Velandhara God Suvela who loved me as his life (17) At the expiry of that life of mine, I became a Yaksha female named Bhadra mukhî in this grove. Kindly, tell me Divine Lord, *where and in what condition my husband* is born. (18) Then the omniscient sage named Sulochana says with a sweet voice-"hear me, good lady, your beloved husband is born in this very city as the son of the King Drona, Durlabha by name, *who is very difficult to* be approached." (19) Having heard it, the Yaksha female of an auspicious face by name Bhadramukhî, became full of delight and having assumed *the* form of the woman Mânavatî she arrived near the *prince* (20). *Seeing the prince* engaged in tossing up many boys she said to him with a smile "What is the use of this your play with these wretched fellows? (21) If *your mind* is agitated for observing miraculous things, then follow me closely" (22). Having heard these words, the

prınce ran after her wıth hıs mınd dısturbed wıth wonder caused by her words, and she, too, runnıng ın hıs front took hım to her own grove (23)

Taken quıte to the centre of the nether world by a road lyıng underneath the Banıan tree known by the name Bahusâla, he saw there an extremely charmıng celestıal palace, made up of gold (24). And how was that palace ? It had ıts ınterıor regıon fılled up *wıth a mass of lıght shootıng from the* lınes of pıllars made up of gems, ıt was varıegated wıth powerful rays proceedıng from the lıne of arches studded wıth jewels, (25) It dısturbed (the mental peace of ) a number of people by the sportıve appearance of female statues placed on the jewelled pıllars, and ıt had ıts beauty enhanced by a number of wındows decorated wıth paıntıngs of varıous types (26).

At the sıght of that resıdence of gods whıch excıted wonder ın the mınd of everybody ın the world, the prınce became extremely amazed and began to thınk thus -(27). " Is thıs a magıcal creatıon or ıs thıs wıtnessed by me ın a dream ? By whom have I been brought to thıs place from my own cıty ?" (28) Havıng placed on a couch the prınce whose mınd was dısturbed wıth such doubts, the Vyantara female requested

the four kinds of enjoyments has thus been stated in the Sthanânga Sutra -Co habitation has been described to be of four kinds with respect to gods —for example, a god may co-habit with a goddess or, a god may co habit with a lower female ( woman or a female lower animal ) or, a lower male (man or a male lower animal) may co-habit with a goddess or, lastly, a lower male may co-habit with a lower female

On the other hand, the parents of the prince who were always miserable on account of the loss of their son sought him everywhere, but could get no information even (37) How can a thing, removed by gods, be obtained by men ? for, there is a vast difference indeed between the powers of gods and men (38) Then, by the parents, who were so afflicted, the omniscient sage was asked ' Divine Sir, tell us kindly where our son is gone " (39) Then, the omniscient sage said-" hear with attentive minds and ears that son of yours has been removed by a Vyantara female" (40) They were greatly struck with wonder by the words of the omniscient sage and remarked—" how would gods take away a man who is so impure ?" (41) For, it has thus been stated in the Scriptures—

accompanied by them (48) The Yaksha female, on the other hand, ascertaining by Avadhi knowledge the short period of the life of the prince, asked the omniscient sage with folded hands and with great devotion -(49) "Divine Sir, is it possible to

questioned with tender words by the Prince – "Mistreess of my heart, why are you dejected at heart to-day ?–(55) Are you troubled by anybody or is your order not obeyed by anybody, or, is it by any fault of mine that you have be come ill-affected at heart ? " (56) Speaking nothing, yet carrying in her heart a load of serious pain, when asked, with pressure, she related the whole story thus–(57) " My lord, having known by virtue of my Avadhi knowledge your period of life to be short, I made inquiry of an omniscient sage who explained it. (58). This is the reason why I have got my body pricked with darts of grief Crooked being the ways of destiny how can I bear your seperation ? ' (59) The prince said " Well, Yaksha lady, do not be pained at heart Who would think of permanence in this life which is as fleeting as the drop of water ? (60) If you really bear affection towards me, then leave me, dear one, near the *omniscient* sage, so that, I shall be able to do service to my own self" (61) Then, with her power, the prince was taken by her near the omniscient sage, where, after bowing down to the omniscient sage, he took a proper seat (62) Seeing the prince after a long time, the two sages viz. the parents of the prince who were there

began to weep bitterly on account of the strong filial affection (63)

The prince too, who did not know anything, was specially asked by the omniscient sage—'well, pay your respects, prince, to these sages-your parents-sitting here"-(64) The prince then asked the omniscient sage-" My lord how have *they come to accept the monk's vow?*" and the sage too, related to him at length the whole reason of separation from the son etc, etc (65) Hearing it, the prince became delighted and horripilated with joy like a peacock at the sight of the cloud, or like the Chakora bird at the sight of the moon or like the Chakravaka bird to see the Sun or, like a calf to see its mother cow or, like a cuckoo to see the sweet fragrant spring season (66 67) Clinging to the neck of the sages, viz his parents and weeping he was consoled by that Yaksha female with sweet words (68) That Yaksha lady wiped the eyes of the prince bedimmed with tears by the skirts of her garment Lo! the working of the Great Delusion! (69) The Goddess left near the omniscient sage the prince who was replete with excessive delight arising at the sight of his parents (70) Then the omniscient sage, too seeing that it was

the proper occasion preached a religious sermon similar to the stream of nectar putting all of them under great obligation in the following words —(71)

"That individual, who being capable of getting release, and having got human existence becomes careless in religious practice, drops into the ocean the Desire-yielding-gem which, in fact he has got (72) To illustrate this—In a great city there was once, a merchant skilled in various arts He studied at the house of the preceptor the book on the test of gems (73) By learning how to test gems that clever merchant came to know all the marks, qualities, colours, names and whereabouts of Saugandhika Karketana, Marakata, Gomeda, Indranila, Jalakanta, Sûryakânta, Masaragalla, Anka, Sphatika and many other gems (74,75) Once, the merchant thought to himself ' what is the use of other gems, the Desire-yielding-gem is the crest-gem of all gems accomplishing as it does, the object of thought" (76) Then, for obtaining that gem he dug mines at various places but he was not able to find it with all his various efforts (77) Then some one said to him 'get into a ship and sail to Ratnadvipa there is the goddess named Ãsapuri who will give you your desired object' (78) He went to that

Ratnadvipa and propitiated that Goddess by twenty one fasts Pleased with that, she said unto him (79) Well good man, with what motive have I been worshipped by you? He said This my effort is directed, O Goddess, to the acquisition of the Desire-yielding gem' (80) Then the Goddess said-' Well dear boy, your store of actions is not in fact such an one as is conducive to your welfare, because, gods, too, bestow wealth upon men in accordanee with their actions' (81) Then he said If I had a store of meritorious actions where was the necessity to adore you? You therefore, give me, please the gem, then come what may' (82) Then she gave to that merchant of gems the Desire-yielding-gem and he pleased at heart, embarked the ship for sailing howeward (83) Seated on the deck of the ship when he came well-nigh in the middle of the sea the moon of the full-moon-night rose on the eastern horizon (84) When he saw the moon that merchant thought in his mind as to whether the refulgence of the gem was superior or that of the moon (85) With this thought he took in his hand the Desire-yielding-gem and carefully observed with his eyes the moon again and again and the gem over and over (86) While he was observing it in

that way, as his ill-luck would have it, there slipped from the palm of his hand into the sea that extremely delicate and priceless gem (87) Was it possible for him to catch hold of the gem, the crest-gem of gems, when it had fallen into the sea however carefully he made a search for it ?(88) Similarly, a living being, being entirely subjected to a lot of mistakes, loses in a moment the human life which he obtains with considerable difficulty after hundreds of transmigrations (89) Blessed and virtuous, indeed, are those who cherish the Religion of the Jina in their heart. It is their human life that is praised as endowed with fruit in this world " ( 90 )

Having heard this sermon, the Yaksha female accepted the Faith, while the prince took the initiation to the vow of the monks, so hard to practise, in the presence of the preceptor (91) The Prince studied from the revered old preceptor the Fourteen Pûrvas, and practising hard penance, he moved in the company of his parents. (92) All the three-the prince and his parents-observed the life of monks, and, as a result went to the Mandira Vimana of the Mahâs'ukra Heaven. (93) That Yaksha female, too, dropped down from Heaven and became the wife of king Bhramara having got

the name Kamalâ and possessed of truth and character. (94) Afterwards, king Bhramara and queen Kamala, both, having followed the Faith of Jina and having auspicious thought at the time of death, became gods in that very Heaven. (95).

There was the excellent city Rajagriha a splendid mansion indeed of excellent justice, full of wealth, corn and the like, and very famous on the whole earth (96) There ruled king Mahendrasimha, a lion as it were for destroying the elephants in the form of enemies, by whose very name there was routed on the battlefield the line of the enemies. (97) There was his queen Kûrmâ like a goddess in beautiful appearance, and possessed of ornaments in the form of good qualities such as modesty, discrimination, thoughtfulness and others (98). They passed their time happily, enjoying themselves with various worldly pleasures like Indra and S'achî or like Cupid end Rati. (99)

A certain day, the queen was in her bed partly asleep and partly awake, when she saw in her dream the wonderful and lovely mansion of the gods (100) In the morning, the queen got up from her bed and going to the king spoke thus with sweet words (101) "I woke up this morning after having beheld in my dream the Residence

of Gods; what will be the special fruit of such a dream ?" (102).The king became pleased and gratified at this, and, with his body full of horripilation, spoke as follows according to his knowledge-(103). " Well, queen, after full nine months and seven-and-a-half days, you will get a son possessed of many auspicious signs and virtues who would be, in fact, an eye to the world [ a friend of the world or, the Sun in fact in this world ]. ( 104 ).

Having heard these words of the king and being pleased and gratified at her heart, the queen with the permission of the king arrived at her residence. (105). After having lived the life of a god, the soul of the prince, full of well-achieved merit, got there into the womb of Kûrmâ just as a swan into a lake (106). The queen bore an excessive splendour by virtue of that fœtus just as a mine of gems with a gem or a mother o' pearls with a big pearl. (107). By the innate power of the fœtus and by the rise of her auspicious merit there arose in her the auspicious desire in pregnancy to hear about Faith and Scriptures. ( 108 ). Then, by the king there were summoned through his servants the Doctors of the Six Philosophies present in the city for speaking about Religion to Queen Kûrmâ. (109). All of them, after taking

first among the five Great Vows" (116) It is said in the Das'avaikâlika—"The *following* has been pointed out by Mahâvîraswâmi as the first religious item, viz, a complete abstinence from injury, which is nothing else but a self-restrained action regarding all *living beings*." (117) [*It is also observed in* Upades'amâlâ–]"A man devoid of compassion towards the six groups of living beings is neither an initiated monk nor a house holder, he becomes fallen from duties of monks; he is also fallen from the *religious duty of (virtuous) householders viz.* charity." (118). On hearing these words of the great sage which were similar to the rumbling of clouds, the peacock in the form of the mind of the queen obtained extreme satisfaction and joy. (119). *When the requisite number of pregnancy*-days was over, the queen, who had all her desires in pregnancy satisfied, gave birth to an excellent son on an auspicious day at an auspicious moment. (120) On that occasion there was sounded then the drum with sharp sounds, which roared with great noise in the courtyards of heaven, there proceeded the auspicious sounds of Bhungala and kettle drum, there was heard the Napherî with its novel sounds (121) A host of bards shouted lines of praises, groups of clever men with delight shouted blessing of long life, lovely women

bath and making offerings and performing many wonderful and auspicious rites, arrived at the Royal Palace with their respective books (110) Having bestowed blessings (upon the king and the queen) and being well received and honoured by the king, they exhibited their respective religious beliefs having occupied auspicious seats (111) After hearing the beliefs of other religions characterised by injury to living beings, the queen who was devoted to the Religion of Jina, became extremely dejected at heart (112) For, let one give charities, let one observe the vow of ascetics, let him master the Veda and the like, let him always meditate on gods and the like if he has no compassion, everything is of no avail (113) There can be no initiation no begging, no charity, no austerity, no meditation, no life of sages where there is no compassion (114)

Then there were invited by the king the learned Doctors of Jain Faith possessed of high virtues and they began to expound the nature of the faith—the essence of the doctrine of the Faith of the Jina – as follows —(115) ' The protection of the six groups of living beings verily constitutes Religion It is with this reason that the vow of abstinence from harm to living beings is placed

first among the five Great Vows" (116). It is said in the Das'avaikâlika-"The following has been pointed out by Mahâvîraswâmi as the first religious item, viz, a *complete abstinence from injury*, which is nothing else but a self-restrained action regarding all living beings." (117) [It is also observed in Upa des'amâlâ-]"A man devoid of compassion towards the six *groups of living beings is neither an initiated* monk nor a house holder, he becomes fallen from duties of monks; he is also fallen from the religious duty of (virtuous) householders viz. charity." (118). On hearing these words of the great *sage which were similar to the rumbling* of clouds, the peacock in the form of the mind of the queen obtained extreme satisfaction and joy. (119) When the requisite number of pregnancy-days was over, the queen, who had all her desires *in pregnancy satisfied*, *gave birth to* an excellent son on an auspicious day at an auspicious moment. (120) On that occasion there was sounded then the drum with sharp sounds, which *roared with great noise in the courtyards of heaven*, there proceeded the auspicious sounds of Bhungala and kettle drum, there was heard the Napheri with its novel sounds (121) A host of bards shouted lines of praises, groups of clever men with delight shouted blessing of long life, lovely women

danced beautifully, thus was celebrated the birth festival on the birth of the son (122)

There was given by his parents to their son the name 'Dharmadeva' in conformity with the pregnancy desire of hearing religious sermons which was a sweet one in consideration of his virtues. (123). There was in vogue another name 'Kūrmāputra' for ordinary addresses In this way he had both the names true to their meaning (124) That prince, borne from arm to arm and lap to lap by five nurses, became dear to all (125) He studied all the seventy-two arts himself with his own sharp intelligence, the teacher obtaining no doubt the position of a simple witness (126)

However, as a result of his action of binding down and tossing up of the princes in his previous existence he became a dwarf having got a height measuring only two hands. (127) Possessed of gracefulness and good luck, he attained to youth in course of time bewitching the minds of young women by virtue of his unparallelled countenance (128). Everyone experiences in his youth various mental changes wrought by the objects of sense, but, Kûmmâputta, who knew the true nature of objects remained indifferent to objects of sense (129) Gods Hari, Hara, Brahmâ

and others, all were subject to the influences of objects of sense; blessed indeed was Kummâputta who subjected in fact the objects of sense. (130). The vow of monks, which he had observed in his previous birth for a long time, became the cause of his indifference to objects of sense in the present existence even in his youth. (131). A certain day, when he was hearing the gospel expounded by the eminent sage, the prince had the memory of his previous existence sprung up in him (132). Although as a result of his contemplating on the unsubstantial nature of the worldly existence by virtue of his remembrance of his past existence, he had occupied a place on the Ladder of Spiritual Progress of the Annihilator of actions, yet, on his enagaging himself in pure meditation and consuming the unbearable mass of the fuel of actions by the fire of meditation, there arose in him the infinite, resplendent Omniscience. (133, 134).

He thought—"If I would take to the rigid life of a monk, there would certainly result the death of my parents who would be pained by the separation from their son." (135). Consequently, although he was in possession of the lotus of Omniscience, yet, on account of the pressure of

his parents, he remained at his house observing mentally the life of monks (136) What son is like Kummâputta devoted to the feet of his parents, who, although omniscient, remained long at his residence out of compassion for them? (137) Who, other than Kummâputta is blessed, who for the enlightenment of his parents remained incognito at his residence although possessed of Omniscience? (138) The fact that the infinite Omniscience arose in the case of Kummâputta although he stayed in his house, was nothing else but a powerful working of his pure mental condition (139) It was on account of his pure mental condition that the sovereign Bharata who was so engrossed in his harem got Omniscience, although he was a householder, while he was actually sitting in his Mirror-house (140) Similarly, Ilâputra, living as a householder, became omniscient by virtue of his pure mental condition at the sight of some (two) eminent sages roaming for alms whom he saw while he was occupying the top of the Bamboo (141) In the same way, there arose Omniscience in the case of Āshâdhabhûti while he was enacting the part of king Bharata as a result of his extremely pure mental condition although he was a householder (142) It should be known that there exists as much difference between the material

worship and the mental one as there exists between the Meru mountain and the mustard seed (143) By material worship a man can go at the most to the Achyuta Heaven, while by mental worship he may get Absolution within one Muhūrta even (144).

There are situated in the human world only five Mahâvidehas (holy places) in each Mahâvideha there are thirtytwo holy places named Vijaya. (145) By multiplying thirtytwo by five, the Vijaya places in all become one hundred and sixty By adding to these the five in Bharata and the five in Airavata, the holy places in all become one hundred and seventy (146) (One for each holy place), there can be at the most one hundred and seventy Jinas at a time All this has been said merely because there arose an occasion for it now hear about the direct subject matter in hand (147)

In the holy place Mangalâvati Vijaya situated in the famous Mahavideha there was a city by name Ratnasamchaya abounding in wealth and corn (148) In that city the sovereign king Devaditya who excelled the Sun in lustre, ruled over his kingdom by enjoying himself in the company of sixtyfour thousand beautiful ladies (149) A

certain day, there arrived in course of his move-ments at the garden of the city which had many excellent trees, the Prophet named Jagaduttama (150) There was prepared the reception hall by the Vaimânika, Jyotishka, Vyantara and Bhavanapati gods which was lovely by its three ramparts made up respectively of gems, gold and silver (151)

The sovereign king on having heard the arrival of Jina became delighted at heart like the Chakravâka bird on the rise of the Sun and he started with his retinue for paying his respects (152) Having moved round the Prophet thrice, keeping him to the right, and having bowed down, he sat at the appropriate place with folded hands. (153) Then the Lord, with a voice which was as sweet as nectar and which was the sole boat to cross the sea of worldly life, preached the Religion to the faithful devotees -(154) "Hear ye, devotees, the embodied soul, getting out with difficulty from the store-house of souls, obtains the life of a human being after many existences. (155) Having got the human existence, it is difficult for a man to get the country of the Âryas which is difficult to secure, as many men are born in families of Dasyus and Mlechhas (156). Even after being

born in the region of the Áryas, it is difficult to be endowed with sound senses as generally no man is seen with body entirely ftee from diseases. (157.) Even after being possessed of a healthy body, it is difficult to get an occasion of hearing the Jain Faith, as there are not seen everywhere preceptors who are sages endowed with high virtues. (158). Although an occasion of hearing Religion is obtained, it is difficult to have faith in the precious preaching of the Prophet, as there is seen the majority of men with minds engaged in worldly talks. (159). Even after having faith, practice is held to be still more difficult, as the great enemy in the form of carelessness prevents a man from actually doing the religious actions. (160). For, Carelessness is the greatest hater, Carelessness is the greatest enemy, Carelessness is the greatest thief waylaying a man on the path to the city of Liberation; Carelessness, lastly, is the path leading on to hell. (161). Blessed indeed are those, meritorious indeed are those, who, having got all the requisites and giving up Carelessness attain to the highest abode having observed the life of monks ", ( 162 ).

On hearing this advice of the Jina some got faith, some took to Monk's Life, while some

the sovereign king again asked—"well Divine Sir, does an Omniscient sage live in his house?" The Divine Lord replied " he sticks to his house with a view to enlighten his mother and father". (170) Then the Aerial beings asked — 'Divine Lord, is there Omniscience for us?" to which the Lord replied " you, too, will have omniscience ere long" (171) They again asked- " Thou, Divine Lord, who art a traveller on the path to the Blessed Abode, when shall we have Omniscience?" (172) On being thus aked the monk named Jagaduttama said "when Kummâputta will himself relate to you the account of Mahâsukra Heaven, at that time you will have Omniscience". (173).

On hearing this, and having come to know the Religious truth (or tenets), they became *controlled in mind, word and body* and having bowed down to Jina they approached Kummâputta and there all the four stood quiet near him, (174) They were then addressed by Kummâputta " Dear Sirs, the Jina has not verily told you what kind of *happiness of residence in Heaven* you experienced in the Mahâs'ukra Heaven' (175). Being reminded of their past existences on hearing these words, the four Châraṇa sages remembered their previous existences and

meritorious people accepted mentally the partial observance of the Five Vows (163) On the other side, the embodied souls of Kamalâ, Bhramara, Drona, and Drumâ, who had already gone to Sukra, Heaven, dropped down and became Khechara beings on Vaitâdhya mountain in the Holy Bharata Region. (164). All the four, who had enjoyed themselves with various worldly pleasures and who had taken to Monks' Life as a result of the preachings of a Chârana sage arrived at that very place and took their seats after paying their respects to the Great Jina. (165). On beholding them, the Sovereign king asked the Sovereign Lord of Religion -'Divine Sir, who are these Chârana sages with pure minds and whence have they come here' ? ( 166 ). Then the Great Jina said " Hear, Great King, these are ærial beings who have come down here from the Vaitâdhya mountain to pay their respects to us" (167). Then the Sovereign asked "Divine Sir, is there at present any sovereign king or an omniscient monk in the Land of Bharata which has got the Vaitâdhya mountain in it ? " (158) The Jina replied - ' There is neither an omniscient sage nor a sovereign ruler at present in the Bharata Land, but there is Kummâputta who is omniscient although a householder. (169) Then

the sovereign king again asked—"well, Divine Sir, does an Omniscient sage live in his house?" The Divine Lord replied "he sticks to his house with a view to enlighten his mother and father". (170) Then the Aerial beings asked—'Divine Lord, is there Omniscience for us?" to which the Lord replied "you, too, will have omniscience ere long". (171) They again asked—"Thou, Divine Lord, who art a traveller on the path to the Blessed Abode, when shall we have Omniscience?" (172) On being thus sked, the monk named Jagaduttama said "when Kummâputta will himself relate to you the account of Mahâsukra Heaven, at that time you will have Omniscience". (173).

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mounted upon the Ladder of the Annihilator of Actions. (176)

The following is the description of the ascent on the ladder which the Annihilator of Actions climbs:—He first annihilates the four varieties of the passions or Kashâyas (anger, pride, deceit and greed) which cause eternal transmigration, then the false faith, the mixed faith and the faith, then, the eight varieties of the Kashâyas which come in the way of the Five Vows, then the neuter passion, the female passion, the six *emotions and the male passion, then, the four* varieties of the four passions which cause temporary excitement. (177) Then, he annihilates two varieties of Gati and two of Ânupûrvi, then four out of the five Jâtikarmas from Ekendriya upto Chaturindriya, then Âtâpa, Uddyota, then Sthâvara and Sûkshma (178) Then he annihilates the Sâdhârana and the Aparyâpta kinds of Nâma-potencies, then deep sleep, deep walking sleep, and somnambulism, and then whatever there has remained of the eight Kashayas—(during the course of which he has destroyed all these latter), (179). Then he, being much exhausted, stops a while and when there remain two moments only for his Omnisci-

ence, in the first moment he destroys sleep and walking sleep and the following Nâma-potencies, viz. Devagati and Devanupûrvî, Vaikriya S'arîra, the Samhanana Karmas excluding the first, the Samsthâna Karmas excluding his own Samsthâna, the Tîrthamkara Nâmakarma and Âhâraka variety of S'arîranâmakarma, while in the second moment after annihilating the five-fold Jnânavarana, the remaining four kinds of Dars'anâvarana, and the five-fold Antarâya, he becomes omniscient ( 180-182 ).

Having mounted, in this way, the rising scale of spiritual progress of the Annihilator of Karma potencies, all those four monks became possessed of Omniscience and having approached Jina they took their seats in the assembly of the omniscient (183) Then Indra who sat there made the following question to Jagaduttama, the Lord of the Jinas, ' Divine Sir, why have you not been saluted by these people ? " (184) to which the Divine Lord replied-" These have the Intuitive Omniscience from Kummâputta It is on account of this reason, viz. that they have got Intuitive Omniscience, that I was not saluted by them. " (185) Then Indra again asked-' When will he be taking the Great Vow (viz the order

vow of celibacy most difficult among all vows to practise in the same way it is most difficult to possess pure thought among all religious achievements (192) Beings, entitled to emancipation, obtain Pure Intuition by the lovely pure thought even though they be staying in their *houses*; we can quote ourselves as the best example to illustrate this fact" (193).

Having heard this *sermon*, the parents too, who came to know the truth, observed the rigid life of monks and having their soul well exalted they obtained an extremely auspicious position (194). Many other persons, entitled to spiritual elevation, heard those words of the omniscient, and, some of them adopted an attitude full of faith, some accepted the life of monks, while some adopted partial observance of the Five Vows (195) That preeminent Kevali Kummāputta, who thus enlightened many men, lived the life of a monk for a long time and eventually went to the Eternal Blessed Region, (196) That devotee, who hears this life of *Kummāputta* which is conducive to indifference for worldly affairs, becomes free from all sins and becomes *a recipient of unlimited happiness* [*an object* of happiness to Anantahamsa the writer] (197).

of the monks)?" The Lord replied that he would take it in the third period of the seventh day. (186) Having said this, the best of the Jinas named Jagaduttama returned and remained glorious on the earth in his movements dispelling like the sun, masses of darkness in the form of ignorance (187).

Then the magnanimous Kummâputta gave up the dress of the householder and took that of the monk, which specifically overcame the troubles of the world. (188) With his mind free from all taints, that best of the omniscient took his seat on a clean lotus made up of gold by the gods and began to deliver his religious sermon as follows-(189) '*Religion is constituted of four parts charity, penance, conduct and thought* but, among th m, thought is the most important, being in fact, the most efficient medicine for inauspicious deeds (190) Just as the bestowal of safety of life is the best of all gifts, the omniscience of all the five knowledges, or pure meditation of all meditations, in the same way (pure) thought is the best of all religious things. (191) Also, just as enticing potency (Mohanīya Karma) is the most difficult to eliminate, or, the tongue most difficult among all senses to control, or, the

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This short narrative is composed by Jina Mānikya the foremost pupil of the worthy blessed preceptor Hemavimala which, being read by people may live long. [ This short narrative is composed by the favourite pupil (Anantahasṁa) of Jinamānikya who had Shri Hemavimala as his blessed preceptor; read by people, may it live long ]. (198).